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AKOΛΟΥΘΟΣ

OR

— A SECOND FAIRE WARNING
To take heed of the
SCOTISH DISCIPLINE,

In vindication of

T H E F I R S T,

(Which the R^r. Reverend Father in God,

T H E L^d. B I S H O P O F
L O N D O N D E R R I E

Published A^o 1649.)

Against a schismatical & seditious

R E V I E W E R R. B. G.

One of the bold Commissioners from the

REBELLIOUS KIRKE IN SCOTLAND

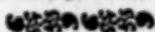
To His Sacred MAJESTIE

K. CHARLES the SECOND when at the HAGE,

BY R^r. WATSON *R*

(chaplane to the R^r. Ho^{bis}.

THE LORD HOPTON.



HAGH, Printed by **SAMUEL BROUN.**
English Bookeseller. 1651.

AKO A O V E O F
OR
A SECOND YEAR WARING
SCOTTISH DISCIPLINE

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To the R^t. Honora^{ble}. the

LORD HOPTON

Baron of Straton, &c.

*One of the Lords of His Maje^{ties} most
honourable Privie Councel.*

MY LORD:

VPon discoverie of a late motion in some sheetes,
I found my booke to have been hitherto but in a
trance, which receiving as I thought, (but knew
not from whence) a mortal wound before it ap-
peared in the encounter, I gave over long since for downe
right dead & buried in the presse. When it recovered spirits
enough to crave my hand, I could not denie it so small a
courtesie as to helpe it up. In that it lookes not so vivide and
fresh complexioned as heretofore it might, it shares but in
the ordinarie effects of such misse-fortune. If resumming what
it was speaking a twelve-moneth since, be censured for im-
pertinencie to these times, & (it may be) laughed at by some

for prophesying of things past the possibilitie of their success, the fault may be theirs that disordered the leaves when well suited, and the failing not mine, who undertoke not against all changes of mindes, or alterations of counsels, or preventions of causes running on then visiblie to the same issues I assign'd them in my conjecture. But these exceptions, My Lord, though they clip the fringe, neither unstape, nor shorten the garment I intended as the proper guise for Scottish Presbyterie to be seene in the very same with that wherein the Rt. Reverend Bishop of London Derrie had well clad her, soone afterward not onelie undecentlie discompos'd. but rent in pieces by the rudenesse of an angrie furie, one of those fixe evil spirits that haunted (in the night of sorrow) with both tempting and testifying apparitions, His Royal MAJESTIE and your H. H. at the Hage. From whose prevailing violence no rescue could be offered but by repelling the tempest of his language, wherewith he thought to keepe all Antagonists at a distance, and by blowing in his face the fire & stinking sulphure of his breath. If your Lordship please to passe a litle through the smoke, and take no offense at the smell which in a neare approach will be found to be litle of my making. Truth & reason will be better discerned in a readinesse to entertaine you, as some longer traine of Authoritie had likewise if Fathers & Councils in this pilgrimage of ours had been, to a just number, within my reach, and some later Writers at the pleasure of my call. The stand or at least some impediment in the marth, of these Bloudie Presbyters, which this forlorne hope will, in some likelihoode cause for a time may by your Lordship, unprejudic'd, be taken for an hapie augurie of the absolute defeate unquestionable to follow, if occasion require, by a greater strength, and that under the
conduct

conduct of beter experience in these polemical affaires. In the interim though I humbly crave the honour and power of your patronage (whereof from your integritie and constancie in Gods cause & the Kings, I presume), I assume not the boldnesse to constitute your Lordship any partie in the libertie I take, beyond forward expressions, to declare what may be thought some singularity in my sence. If any small Politician, whose conscience is squared by no religion at all but what plainlie lies in the image-worship of his temporal designs, will be (which I must looke for to be) quzstioning the prudence of my speeches, I thanke God he hath no priviledge to give judgement against the sinceritie of my thoughts. I can no longer conceale, My Lord, how much I am troubled to see our Churches diffusive charitie mistaken, the precious balme, which she ever liberallie pouted into the wounds of her neighbours, cast by some of their hands like common oyle upon her domestike flames purposed to consume her; And the skirt, she often spread over their nakednesse, cut off, with an unhandsome intent to laugh at her shame, had she not an under garment of innocencie to prevent them. To behold, after so many yeares cantonizing our Religion amongst Protestant Congregations of different opinions, (reconcil'd in nothing but, or nothing more then, in a negative to the Papist) our selves, in the end, at a sad losse for protection (or indeed free permission) from any, now necessitated to seeke it. This makes me so many times in this discourse turne her away from all new names and professions arising whether from *protestation* or *Covenant*, to the *unconfeuted* Catholike Christianitie; among the Ancients where she is sure to have the safest sanctuarie of truth for her doctrine & practice; though she can expect no armed assistance from the dead to maintaine the

distressed

distressed Members of her communion . If this must be interpreted a schismatical inclination, let me be left in my hold upon the hornes of this altar , while others rise from their knees to sit downe, out of good fellowship , at the Tables ; and drinke of all waters they care not what, so draw'n from a cisterne of the Reformed, forsaking or vilifying, for the time, that clearer Chrystall fountaine of their owne . Whereas would they enter , as they are quxstionlesse obliged , an unanimous resolution to demand every where the publike exercise of their canonical devotion , they would either , upon the grant, reape more comfort in continuing the worship of their Fathers, or, upon unworthie denial, more reason to scruple at such a facile conjunction with them , who disclaiming their *prayers* can not be thought serious when they pretend an *harmonie* in that *faith* by which they are exhibited unto God . And (to put your Lordship in minde of a late instance delivered on good credit) who maligning our persons, & mocking at our calamities in their Scholes, are very unlikelie so to alter their mindes as to turne their Barbarous reproach into any brotherlie kisse or Christian welcome , when they step but the next doore into their Temples . I confesse , My good Lord , this Magisterial advice may beter become the mouth of some Elder Pastour , who is likelie to have more sheep wandring from his fold then he who can scarce properlie be said to have had any in his charge yet none such, I hope, hath reason to take amisse my modest endeavour, while he is otherwise employed, to recover those I finde stragling within my call . It being upon due consideration to be feared , that after some few yeares (if there must be yet more of our miserable dispersion) with out an universal industrious circumspection of yong and old , as we have broken our pipes , we may throwe
away

away our whistles, and fold up our time with our armes in a comfortlesse discourse about the flockes we once had which now alas are got into other pastures; Invite strangers to fight for our Churches while our owne Congregations are instituted to forget the holinesse in the separation of such places, the sacred distance of the meanest from *workes or ware-houses*, and the fairest from *Piazas* of pleasure or *Exchanges* for their bargaines. If what I speake, My Lord, be truth, I shall not hearken to them that may tell me it is misse placed, my conscience suggesting that the climate & season hath too often been heretofore neglected; If false, I have a sponge as readie as ever I had a pinne to wipe out all but my shame, which shall be set forth at your Lordships pleasure, in an *English sheet*, though it never will be brought unto the *Scotish steele* to do its penance. In attendance on which sentence, if neither your Lordships approbation nor pardon must be expected, I stoup downe to acknowledge my selfe, as well in submission to your censure as execution of your commands:

MY LORD,

Your Lordships

*Most humblie devoted
servant*

RI: WATSON.

D.Hie-

D. Hieron. Præfat. in Lib. Esdr.

Legant qui volunt; qui nolunt, abjiciant.

Horat.

qua niveli pascitur Algida

Devoja, quæcum iura & ilicet;

Aur crescit Albani in herbis

Vitima, Pontificum securi

Cervice ringet

Dr. Creighton's Letter.

My dear Friend, Brother, and Fellow-sufferer, Mr. Watson,

I Thank you for the confidence you reposed in my integrity and affection to your self, and your cause, that you would permit me to read your Treatise, in sheets, before it went to the press; which I found so well digested in method, so full of ingenuity, ^{my} variety of Learning, so perspicuous, acute and elegant, that I should seem to derogate from your worth, if I added ought to the commendations of your writing.

I may boldly say, you have laid your Adversary flat on his back, you have dressed him to the purpose: *ὁ δὲ ἐπὶ πλεονεξίας ὡς ἄνθρωπος πλάττειν* as the Greek proverb runs in *Suidas*: When they have caught the *Polypus*, they ply him with bastinadoes, cudgel his dissembling coat lustily, to make him tame, feed, and grow fat.

Yet I am afraid your Noble Instructions will produce no great effect upon that man: *Parca labori Nicompe: non ignorant se errare, nec moniti emendationem promittunt*, saith *Antenorius* to the Author of *Argenis* in that Book: You might have spared your pains (good *Mr. Watson*) they know they are wrong as well as you can tell them; but all the earth shall never make them confess an error, or amend it.

And you'll pardon me that I quote *Argenis* in so weighty a cause: *Similes labra lactucas*; they are more fabulous, and greater liars, than *Argenis*: and some sleight, prating, finical *Nicompus*, I hold a far more proper Antagonist to deal with these men, than you, or any learned grave Divine: For they will say what they please, and maintain what they say, not by strength of reason, but by wilfulness, hate, malice, revenge, and blood: *Credite, aut jugulum dabit*, is their motto,

Dr. Creighton's Letter.

Believe, or I'll cut thy throat. And were those holy and primitive Saints now alive, and did read the practices of those men, compared with the innocent passages of *Argenis*, that draw no blood, they would infinitely far prefer that airy well-penn'd Fancy before the A&S of their Assemblies, nay even in point of truth: And perhaps posterity, after a while, may be brought to the same degree of understanding and judgement.

They are a perverse generation; and you have took a Wolf by the ears, which you must make account to hold till doomsday: you must never hope to be free from *Bailey's* replies, and janglings: They are like the *Indian Dogs* in *Strabo*, presented to *Alexander* the Great, so fierce and pertinacious, that when they once catch hold, *Archimedes's* Instrument will hardly pull them off, *ἡς δὲ σπῆλαις τε καὶ ὀφθαλμοῖς*, they will stick and tear, till their eyes turn round in their eye-holes or sockets, and drop out of their heads.

And I never yet knew any man go beyond your Adversary *Bailey*, in stiffness, pride, and arrogance: It is much about a dozen years, since he first published his *Canterburian self-con-viction*; The man had seen some Visions in *Trophonius's* Den, raptures, and embryo's of his own addled brain, and out he comes to vent them, like *Æsop's* As, jetting in purple: He was now high set in pursuit of fame, and, like a valiant Combatant, he enters the field, brandishes his sword, and looks about whom he may dare to take up the bucklers against him; and scorning to cope with a *Pigmeæ*, he challenges no less men than my *Lord's Grace of Canterbury*, and all the Learned Divines of *England*; and much grieved he was in mind, that my *Lord's Grace* himself would not vouchsafe him the honour to confute him: as if a skie-rowing Eagle, or Gyre-falcon, should have stooped to a Kite or Carrion: I dare say, the least line of that incomparable profound *Conference with Fisher*, written by that peerless glorious Martyr for the Church of *Eng-land*,

Dr. Creighton's Letter.

land, is of more weight and worth, then all that ever *Bailey* did, or shall, compose, to the worlds end, could he live *Me-thusalem's* age over and over, and spew out yearly whole *Vaticans* of Books.

And you may see, Sir, to your comfort, he is no changeling; He is *Crimson* died in grain: *Hyana follicat, & non mutat pellem*; the *Hyana* will double, and falter, this way, and that, yet still continue an *Hyana*.

He had done with my *Lord's Grace of Canterbury* long ago, and it was time, when he and his complices had brought him to a scaffold: But no sooner had my *Lord of London-Derry* appeared in publick, though with some short *avisoes* to beware their villanies, but *Bailey* will have at him: Who but *Bailey*? the great *Kill-sow of the North*? that unappall'd Champion: that *Goliath* of brags? that confounder of *Bishops* in *England, Scotland, and Ireland*? He startles, and stares about, at the very name of a *Bishop* reels, frets and fumes; it is more odious to him then a *Turkish Musti*, it rides him like an *Incubus*, or Night-mare, he cannot rest or sleep for it.

I could not choose but smile, though with much indignation, to mark his saucy impertinent haughtiness: In the very Frontispice of his Book, how unreverently he calls my *Lord Bishop, Dr. Bramble, Late Bishop*; as if his Lordship were not now what before he was; as if his Order could be cancelled by popular suffrages, as the waspish *Puritan* thinks fit to rise in Arms, and teach their mis-led rabble to cry *No Bishops, no Bishops*; as if they could be pulled down, and set up, at mens pleasure, as in *King James's* minority, like a Weather-cock in the wind, to wave on the loose hinges of State-Interests; to rise and fall with ebbs and tides of popular insurrections. *Dr. Bramble, late Bishop*? How late, *Bailey*? What hath the *Bramble* scratcht you by the face, that you so wilfully mistake his name? You impudence! And who made you Priest, good *Nehemiah*? Had you imposition of hands? Episcopal benedi-

Dr. Creighton's Letter.

benediction? And when I pray began his Lordship to be no Bishop? from the General Assembly at *Glasgow*, Novemb. 38? Indeed from Christ, to the holy Vigils of that Assembly, the whole Christian world held it a sacred Order; the next day after that Assembly, they proclaimed it Antichristian, and annull'd it. And who gave you or them that Authority? Mercy God! in one night to blast that Order, and turn it Antichristian, which over all the world had stood Christian 1600 years before! *O non quam longæ es!* It is madness to imagine it. I am persuaded in my Conscience, and will live and die in that Faith, let all the *Puritans* in Christendome prate, and preach, and scribble what they please to the contrary, *That all the Kings, and Princes, and Parliaments, and Assemblies in the world, have no just power to abrogate that Order.* Bishops are the Apostles immediate Successors; have a Divine Right in Christ's Church, from Christ's Apostles, as great as Christ's Apostles could give them, or Christ give his Apostles, or God the Father give Christ: *Sicut me misit Pater, sic ego mitto vos.*

And where had *Priests* been all this while? how had they appeared? how been distinguished? how known from Hereticks and Schismaticks, down through so many ages, if they had wanted Bishops in a clear Succession still to regulate and ordain them?

But things are turned topsie-turvie in these barbarous tumults and combustions; the Son hath supplanted the Father who begat him; the Priest unthroned the Bishop who made him, and mounting his saddle, like a proud Usurper, furiously spurs on, to make good that Proverb, *Set a Beggar on Horseback, and he'll ride to the Devil.*

What blood and murder? what treasons and rebellions have overflowed the World since these tenets were first broached?

Instis.

Dr. Creighton's Letter.

Instit. 4. cap. 2. 5. 2. *No succession from the Apostles: No succession of Bishops.*

Instit. 4. cap. 3. 5. 4. *Only 5 Orders in the Church, Prophets, Apostles, Evangelists, Pastours, and Doctours: whereof the three first momentary, and for their own times.*

Instit. 4. ch. 3. 5. 8. *Bishops, Priests, and Pastours, all one.*

Instit. 4. cap. 4. 5. 2. *Bishops chosen by the Priests themselves, upon humane consent, and for occasion.*

Instit. 4. cap. 4. 5. 15. *Bishops gave no Ordination, only because they sat first among the Priests, Ordination was falsely understood to be the Bishops.*

Instit. 4. cap. 11. 5. 1. *That the power of the Keys, and Spiritual Jurisdiction, rests in a mixt Company of Lay-Elders and Priests.*

Instit. 4. ch. 10. 5. 3. *That no external Law made by the Magistrate can bind the Conscience.*

Instit. 4. ch. 20. 5. 31. *That the Inferiour Magistrate ought, by vertue of his place, to call the Supreme Magistrate to account, and punish him severely, cut his head off; if the inferiour connive or spare him, he must be held as a perfidious traytour for betraying the Peoples Rights and Liberties.*

These, these, Sir, have been the bane of Christianity, and ruine of the Church of England: And though, to our great grief, these have took fire in our times, and produced more sad and desperate effects then heretofore, because the Prince of the Air is more powerfull, and vigilant to increase his Kingdom now, toward the near approaching consummation of the World; yet formerly extravagancies have been maintained as pernicious as these: *John Wickliff* was a far more dangerous and Rurdy Traytour then he. Many have raised paradoxes of direfull consequence; but never did any attempt, by an universal defection, to dissolve all bond of Loyalty and Obedience to God and Man, as *Wickliff* did.

Dr. Creighton's Letter.

That God was bound to obey the Devil.

That Churches adorned, were Synagogues for Satan.

That Bishops, Deans, and Doctors, were the Hierarchy of Antichrist.

That there was no Sacrilege.

That Kings were bound, on pain of damnation, to take away all means of livelihood from a Clergy that mis-spent it.

That any Tyrant might be slain, lawfully, and meritoriously, by any man, or any Subject, notwithstanding any former Oath, and uncondemned of any Judge.

That God could give no Hereditary Succession to any King, for Him, and his Heirs.

A King was no King, that committed mortal sin; nor any sinner, a just possessor of anything.

These Assertions *Wickliff* boldly preached, not in close Conventicles, but publickly, and printed them, in *Edward the Third's* declining dotage, I may say, upheld by the greatness of *John of Gant*, and *Piercy Earl Marshall of England*, against the Prelates and Clergy of those times, whom the Duke infinitely hated. And for these, *Wickliff's* bones were burned, 30 years after his death, by a General Council held at *Constance* 245 years ago.

And would God his Doctrines had burned with him, and been buried in utter darkness, for then we had not now wandered, like forlorn Pilgrims, upon the desolation of the most glorious Church that ever shone in Christendome: we had not seen what the Sun yet never saw, our Kings scaffolded, the Crown of *England* trampled under foot, the Royal Race undone and scattered, our Reverend Bishops, and Learned Men, abused and baffled by every insolent, stinking peasant:

For though, at that time, those hollow-hearted *Lollards*, and their abettours, fell short of their aim and expectation, by the

Dr. Creighton's Letter.

the matchless sword of *Henry the 5th.* England's undaunted *Mars*, and the learned Pen of *Thomas of Walden* his Confessor, into whose bosom *that mirror of valiant Monarchs* breath'd out his innocent soul, yet now they have hit us home to the quick.

A torrent stop't will make way through hidden channels, burst out at another time, in another place, unlooked for: We feel it now, *Bohemia* felt it then, by means of some Gentlemen of that Countrey, Students in *Oxford*, who conveyed *Wickliff's* Books home with them to *Prague*, which *John Hus* published in *High Dutch*, another jovial John of the same stamp and race, burned alive for *Wickliff's* Doctrine, the next year after *Wickliff's* bones, by the same Council: And what Wars that caused, what inundations of blood by *Zisca* and his *Taborites*, through the whole Reigns of *Wenceslaw*, and the renowned *Sigismund*, no age shall ever forget, or parallel, but ours, whole impiety will transcend as far the belief of posterity, as now it surmounts all by-past Examples. God keep my soul from these muckle mawn *Johns*, and their ways, *these Johns of all Johns*: I protest, I never read their Books, or think of their devices and stratagems, without horror and amazement: *Obnubilo animam*, as that *African* spake, & *sto ut fulguritus, aut sacrum bidental*.

And therefore, Mr. *Watson*, I pity you above all men, who, since you have undertook this business against *Bailey*, have been forced to lay aside your Noble Studies, the Holy Fathers, and History of the Church, to rake in mud, and dunghills, to plunge in quagmires full of croaking Toads, and hissing Serpents, Covenants, Oaths, Perjuries, Assemblies, Reformation by blood, *Knox* and *Buchanan*, Consecrations of trayterous plots, masses of untruths and lies.

But you have play'd the man, and I must ever love and honour you, for your excellent Learning, for your pains in this cause, for your unshaken constancy to the Church and

Crown.

Dr. Creighton's Letter.

Crown of England, for your perpetual Industry at your Book,
and for your unspotted life and conversation: Of all which
as I have been an eye-witness, these five years and upward in
our exile; so shall I ever be ready before God and man to
attest them with hand and heart, and to write my self till
death,

From my Chamber at
Amrecht, in the burg
Ides of December,
1650.

S I R,

Your unfained, affectionate

Friend, Brother, Fellow

Sufferer, and Servant,

ROB. CREIGHTON.

TO THE READER.

I Am necessarilie to advertise you, That if you be not very conversant in the R^d Bishops Warning, and his adyerfaries Review, before you enter upon my reply, you will in the end be as unsatisfied about the true state of the controversie, as all the way offended at the incoherence of the paragraphs or periods in the booke, there being, to ease the Printer, not much to advantage me, very litle inserted that mine relates to, which notwithstanding is penned as if you had the other perpetuallie in your sight. The credit I claime to have given to severall historical circumstances of a Countrey, which I yet never saw, where-with I could not be furnished from printed bookes, is upon the sufficient assurance I have of the fidelitie and abilitie in such persons as are natives, whom I consulted as oracles in many cases, and received their answer in no darke ambiguitie of words; But layd downe positivellie in their papers, which if their indifferencence had been the same with mine: I should have published with their names, whereby to put out the envious mans eye and keep curiositie from a troublesome impertinencie in enquirie. I shall make no apologie at all to you for my engagement in the dispute, having allreadie done it where more due. I shall brieflie this for some tantologie, much indecencie and levitie in my language, Desiring the first may be imputed to some necessitie I was cast upon by the Reviewers frequent repetitions, and some difficultie to recollect what expressions had passed from me with the sheetes, most of which I was to part with successivelie as I pennd them at several distances of time and place reteining no perfect copie in my hands. The second is that dirt which did

old T A

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sticke

sticke like pitch unto my fingers while I was handling the fowle
Review, and so hath defild my booke. The third came from
no affectation to be facetious; for which I am little fitted, yet
thought I might as well sport it as a Divinitie Professour in his
chaire, who having it seemes; made hast to the second infancie
of his age, or reassum'd his first, would never; it may be, have
been at quiet, unlesse I had rocked him in his cradle, or play'd a
litle with his rattle. The strange misse-takes many times intro-
duced by his ignorance of our tongue that in my absence pre-
pared all for the presse are rectified with references to the pages
where. Which amendments in favour of your selfe aswell as
justice unto me should be at first transplanted to their severall
colonies by your pen. The Greeke letters that have lost their
grace by the Latin habits wherein they are constrained to ap-
peare, being crowded here and there out of all significancie and
order, & so left at large, have their authoritie made good to the
full sense of the commission they brought with them, every
where by the English Interpreter or Paraphrast when you meet
them. Which intimated, I have no greater courtesie to crave
from you, if one the Revievers impartial and equitable com-
parers, then to hearken to truth and reason, and to signifie what
you finde here dissionant from either, which I promise you shall
be acknowledged or amended Adieu.

Your

R. W.

A Table

A Table of the Chapters.

CHAPT. I

THe Scots bold addresse with the Covenant to K. Ch. 2. Their
partie inconsiderable. The Bishop's method, language, and
matter asserted. The question in controversy unanimes
granted by the Reviewer. Page 1.

I I.

The Scottish Discipline overthrowes the right of Magistrates to con-
vocate Synods, and otherwise to order Ecclesiastical affaires. 10.

I I I.

The last appeal to the Supreme Magistrate justifiable in Scot-
land. 41.

I V.

Seditious & Rebellious Ministers in Scotland seldome or never censured
by the Assemblies. 47.

V.

The Discipline exempts not the supreme Magistrate from being ex-
communicate. 57.

V I.

Kings may sometime pardon capital offenders, which the Disciplina-
rians denie. As they do their Royal right to any part of the Eccle-
siastike revenue. 59.

X X 2

VII. Tho

VII.

The Presbyterie cheates the Magistrate of his civill power in ordinance ad spiritualia. 65.

VIII.

The divine right of Episcopacie better grounded then that pretended in behalfe of Presbyterie. 93.

IX.

The Commonwealth is a monster when Gods Sovereignise in the Presbyterie contradicts the Kings. 113.

X.

No concord between Parliament and Presbyterie. 116.

XI.

The Presbyterie cruel to particular persons. 124.

XII.

The Presbyterie a burthen to the Nobilitie, Ministrie, and all Orders whatsoever. 130.

XIII.

The Bishops exceptions against the Covenant made good, & this proved. That no man is obliged to keep it who hath taken it. 176.

AN ANSWER
TO THE
EPISTLE DEDICATORIE.



Ad Mr. Baylie contain'd himselfe within the limits of an *Epistle*, I had there left him to cano-
nise his Living Lord & all his familie, & with
what dexteritie he pleas'd to rubb his honourable
head piece into a good conceit of his *Reuiew*. But
since the *great Diana* in his booke, so gloriouslie
bespangled with the counterfeit Alchymie of the
late *Scottish Storie*, is lead hither to be magnified
by any superstitious inadvertent reader, & his
Lordships hand made use of onely to hold the

*My reason
for refusing
his Epistle.*

candle, by the false light of his name & pretended vertues the better to com-
mend *Her Goddeship* to publike view; I can not passe by without looking
in to see the light, & spend my verdict upon the morions that attend it.

And that *His Lordship* may not be mistaken to stand altogether for a shadow, I first cast my eye upon the *present Lord Iohn*, & must plainly tell his admirer
Mr. Baylie, he had better deserved the honour of this title, if he had imploy'd
his power, as he was in dutie & by oath oblig'd, in the vindication of *His Ma-
jesties*, & *His Royal Father*, of ever blessed memorie, as he hath most dishonoura-
bly & impotentlie against them both. Nor is it much for his credit in the head of
this *Epistle* to be styled one of *His Majesties Privie Council*, & in the heart of
His Kingdoms to be one of the publike conspiracie against him, of a Lord
justified general to become a special Injusticiarie in his countrey.

*The Review
were want-
ing in gi-
ving titles
inconsisten-
t with the
profane
condition &
practices of
his Lord.*

The *Reuiewers* long experience of his sincere zeale, &c. argues him to be
none of the late illuminates, & gives us some hopes he hath proceeded
upon the dictates of his conscience, though unhappilie erroneous: long ha-
bitus though at first contracted by the perversenesse of the will, by perpetuall
becoming very efficacious in imposing fallacies upon the understanding, so

*The Zarla
of Cassila
no less illu-
minat.*

that he which doth ill may hereby be aswell perswaded that what he doth is good, as he that often tells a lie hath at length himselfe believ'dit to be a truth.

No credit for his familie to be commended by Buchanan. His rigid adherence to the pretended rights & privileges of his Countrey being professed hereditarie, takes off some what from the personal imputation, yet with all demonstrates that it is not all *blond Royal* which runnes in His Lordships veins, nor it may be all *blond Noble*, having so ample testimonie from him, who had allwayes some dregg of the Common thoare in his inke & whose power is cankerd with envious invectives against them, that have not layd their honour in the vulgar dust, & levell'd *Majestie* as well as *Nobilitie* with the people. Whose Ghost will not thanke the Reviewer for calling him, Prince of *Historians*, being so litle enamour'd with titles of that nature, that he accounted them, where they were more properlie due, (a) *the fish of flattery*, & *the plague of all legitimate prerogatives*.

Very Improper to style Buchanan Prince.

a Legitimi regni gravissima peccata. Præ. ad Dial. de jur. Reg.

b The Reviewer's sermon divinitie.

c He may well count it an advantage to have the E. Castles his judge.

d An honour for the Bp. to be call'd by the Rev: unpardonable incendiaire.

His exemplarie practice in publike-private duties is indeede some what singular, my selfe having seen him very zealously penning downe such *slender* (to omit what I might call in the Reviewers language *prayer* (b) & *anti-scriptural*) divinitie, as was not fitting for any *Novice* or *Catechumen* in Religion to owne, much lesse for so grave a *Theologus* to preach, & so well exercis'd an *adult'ry* to register for his use. I commend beter the exemplarie practice of the Reviewer by *his* *Presbyter*, who seem'd to take a *sound nap* in the meane time, hoping, it may be, to be better inspired in his dreame.

This (c) *potens Lord*, thus qualified & brought up to his hand, I can not blame Mr. Baylis for chusing him to be his *patron*, (who discernes with his eyes & discernes by his dictates) who being *judge & partie*, both will questionlesse doe right like a *Lord Justice* in the bulincle.

The (d) *præjudice* the Reviewer would here at first cast upon the person of the *Bishop* will advance his owne reputation but a litle in high way *Rhetorike*, not advantage him one whit with any of those *judicious & equitable comparatives* he expects, who being able to instruct themselves, upon these many late yeares experience, that what Mr. Baylis calls *that Church & Kingdome* is onely a *prævalent partie* of *Schismatikes & Rebels*, what adherence to the sacred truth of God an obstinate perseverance in an execrable covenant, which hath tied up the hands of many a poor subject from the enjoyment of all the just liberties the established lawes of Scotland hold out to him, will looke upon the *Bishop* as a courageous assertour of Gods truth, the Churches puritie, the Kings supremacie, the subjects libertie, & if for that condemned by an unanimous faction in both Kingdomes, will commend his zeale, reverence his name, and ranke him with the prime Fathers of the Church, who so soon endeavour'd to stop that deluge of miserie wherewith *Britania & Ireland* have been most unhappily overwhelmed.

For the dirty language he useth here & otherwhere *extreme sawie spirit*, *stigmatiz'd incendiarie*, &c. I desire the Reader to take notice I shall sweep it out

The Rev's uncleanlie language.

out of his & my way, yet if he thinks it may serve his turne, as well as the
gerlike heads did *Caris* & his master in the *Cumardis*, the Printers boy shall throw
 it by itselfe at the backe side of my replie in a piece of white paper, that he
 may not fowle his fingers.

What the Reviewer calls *Baldness* was prudence & seasonable caution in
 the Bishop to present his books to the eminent personages & in this place, obse-
 ving the indefatigable industrie of Mr. Baylis & his brethren of the mission,
 very frequentlie in their persons, perpetuallie by many subtle & active instru-
 ments they employ'd before & after their coming hither, insinuating into the
 hearts & affections of all people here, of what sexe or condition soever, in
Courts, Townes, Vniversities, Countrey, prepossessing them with the Justice
 of their cause, the innocencie of their proceedings, the moderation of their demands,
 the conformitie of their practice & designe to the present discipline & Government
 of the Church & presbiterie in these Provinces. And great pitie it is that all peo-
 ple, nations & languages have it not translated into their owne dialect, that a
 discoverie of this grand imposture may be made to them who are so insolentlie
 summon'd to fall downe & worship this wooden idol of the discipline, & threaten-
 ned the ætrel fierie furnace if they refuse it.

In the next Paragraph the Reviewer drawes *Cerberus* like his threeheaded
 monster out of hell, (a) *Discipline, Covenant, & unkindnes* to our last sove-
 raigne.

[(b) *Novus*
Resumit animas victur, & vastas furens
Quassat casenas.]

His (c) Apologie for the first being the *conformis* I mentioned principally with
 the Brethren of *Holland & France*, whom he would very faine flatter into
 his partie, & make the Bishop whether he will or no fall soule upon them,
 whom His Lordship hath scarce mentioned in all his tract And I having no rea-
 son nor desire to enlarge the breach shall say no more then this, because some
 what he will have sayd) That if their discipline harmoniouse be the same
 particularlie in those extravagancies His Lordship mentions, (which to my
 knowledge they denie) & for alleging which, they are litle beholding to Mr.
Baylis, they are all alike concerned, yet having as learned Apologists of their
 owne, when they finde themselves agriev'd, will in their owne case very like-
 ly speake their pleasure. (d) In the interim I must require his instance where
 any Reformed Church hath declared regular *Episcopacie* which we call Apo-
 stolical, Antichristian.

What particular persons of Mr. Baylis temper may have publish'd must
 not passe for an Ecclesiastical decree. And if all, even in those Churches he
 mentions, might freelie speake their minde, I believe that order would have
 their Christian approbation as it is in any reformed Countreys established. e) Some
 such relation was made not long since about certain Divines of the Religion
 in France, & some that came from other parts to the Synod of Dort. And

):(2

Aristoph.
Plus.

The active
 boldness of
 the Scottish
 Presbyterians
 in Hol-
 land, &c.

a The three
 headed
 monster in
 controversia
 b Sen. Her.
 Fur.

c The Scot-
 tish Disci-
 pline very
 different
 from that

in Holland
 & France.

d No Re-
 formed

Church

calls regu-
 lar Episco-
 pacie An-
 tichristian.

e Many

eminent

persons in
 those Churches

have

approved of
 it Vindici-

of K. Ch.
 p. 125.

Appl. In-
 stit. of Epis-
 copacie.

I can acquaint the *Reviewer* with the like piece of charity bestowed by *P. Melin* in the letters, that passed from him to *Bishop Andrews*, beside what *Mr. Chillingworth* (as I take it) hath collected out of him & *Bergs* in favour both of name & thing, though not to the same latitude we extend them. And (which will not be altogether impertinent to adde) I doe not remember I have heard that *Causaban* & *Vossius*, no obscure men in the *French & Dutch Churches*, were at any time by their presbyterie excommunicate for becoming limbes of the *English Antichrist*, *Prebendaries* of the *Archiepiscopal Church* of *Canterburie* with us. But if the *Reviewer* here begin to censure, & distinguish between *Episcopacie* & *Episcopal declinations*, (for that indeed is the expression that he useth) I must ingenuously acknowledge that there may be some practical declinations in *Episcopacie* which may be *Antipostolical* & *Antichristian*, beside & against the line of the *Word*, the institution of *Christ* & his *Apostles*; but I know none such in the *Churches of England, Scotland, or Ireland*, if there have been any they are not *our rule*, & by his owne then must not be

Episcopal declinations different from Episcopacie.

Presbyteriall aberrations, the same with Presbyterie.

The present concernment greater to revivale the Scottish Discipline, then refuse old adversaries of Episcopacie. A Sr. Claud Somay's like to be no great friend to the Discipline. He offered no dispute with the Kings Chaplaines about Episcopacie.

stated to be the controversie between us. The *Presbyterian* aberrations which the *Bishop* hath observed, are for the most part taken from the croakensse of the *Discipline* it selfe, which in the very *Acts* of their *Assemblies*, he findes not so straight as to run parallel with the *word of God*, or practice of the true *Catholike Church*, & whether what *His Lordship* cites to that purpose be *calumnious imputations* or no will best appeare in the procedure of our discourse.

But the *Reviewer* takes it ill that *Didotus*, *Gerson*, *Bucer*, *Salmastius* & *Blondel* were not rather replied to, then the mysteries of the *Kirke Discipline* revealed. This poor trick of diversion will not take. If what hath been writ in the behalfe of *Episcopacie* stand firme notwithstanding these or any other stormes that passe over, it requires no such frequent reparations. The holie cause indeed will shortly need such auxiliaries as these. He doth well therefore to call for them in time. (a) And yet it may be the *incomparable knights* will not be charm'd by a litle mercenary breath into the reare of a distressed *beggarlike engagement*. He hath been since better informed of many fraudulent practices in the *Kirke*, & so well satisfied about the state of our affaires, that *Mr. Baylie* is litle pleased (for all his *sugar candid commendations*) with the earnest he hath allreadie given to employ his pen & paines about a better subject for the future. And 'tis a mere fiction, what he so confidently averres, of (b) *Sr. Claud Somay's offering in dispute with the Divines by a Person of honour about the King, a person of reverence*, then not farre from him having told me that *His Majesty* knows not any thing of the business, nor did the *Divines* about him heare of any thing to that purpose. Therefore let his person of honour come out from behind the curtaine, & vouch his credit to be such as *quodlibet contradicente* we must believe him: when he appears in his colours & makes good any such offer as is mention'd, I presume I may say that no apprehensions of trouble & hazard will deterre such judicious and learned *Champions* from entering upon any just & reasonable vindication of truth.

In

In the meane time they doe but the dutie of their places in their Royal attendance (which the Reviewer calls the Courts artifice & their trade) if they watch the seasons & distribute the hours of the Kings opportunities, wherein privacitie (to avoyd the importune intervention of other civile businesse, not to decline I know not what contradiction, which they are not in that case reasonable to expect from their modest fellow servants of the laitie, & I hope there are no Clerical Disciplinaryans there about, to insill into His Majesties tender mind how unsafe it is for his soul, & how liste for his honour, to desert the Holie Church, that is the Episcopall doctrine & government which came into the world with Christianitie it selfe, hath for 1500 yeares enjoy'd a joint hereditarie succession, & equi-universall diffusion with the same, to joyne with a crew in a Northern corner of rebellious Covenanters, if yow will have it so, for ought hitherto can be judg'd enemies to God, to his Father, & to Monarchie it selfe, if he will take it upon his Father or Grandfathers word. To put him farther in mind that his Martyr'd Father sayd, There are wayes enough to repair the breaches of the State without the ruine of the Church, (it is the Episcopall Church that he meanes) To intrust him that he may as conscientiously pardon the Irish as the (a) Scott, & reward with a limited libertie of their Religion & what other gracious encouragements he pleaseth, the first fruits of their voluntary submission to his government, without imposing the slavery of any covenant, or conditioning for a toleration in his other Kingdomes. And this to be (as it is) in reference to a Parliament to be conven'd so soon as the State of that Kingdom will admit. To assure him that this is very consistent with conscience, honour, (b) & all Good reason, & for ought they know, repugnant to no law, yea, to linke the soul of the most sweet & ingenuous of Princes (too sweet, too ingenuous indeed to have to deale with the rough-hevd Covenanters of the mission) with those (c) Golden chaines let downe from heaven, & reached out by the hand of a tender hearted father to his sonne, in those peerlesse Counsels which the most prudent advice in the last Testaments of all his predecessours can not parallel. To tell him then, That his necke (d) is like the tower of David, builded for an armourie, whereon there hang a thousand bucklers, all shields of mightie men.

The Bishops (e) unluckie foot, as he calls it, is visible onely in Mrs. Boyles the Countess margin, As close as he & others follow upon the sent, nor the least tracke left of him in Eikon Basilike will in the end be found by them, nor by the whole packe of Father, blood-hounds other where.

But to be sure here as well as in 100 Pamphlets beside is the soule Scotts Presbyterian paw, which besmeard His Royal Majestie while he liv'd, & would Eikon now spoyle that precious ornament, & cast as ill a favour as it can upon his sacred memorie being dead. Not the Bishops, (f) but God, it may be sometime by their subordinate Ministrie, strengthened our Royal Sovereigns to

f God not they the supporter of the Martyr'd King.

They trans-
gresse not
the dutie of
their place
by inform-
ing the
Kings con-
science
about.

The Primi-
tive Doct-
rine & Dis-
cipline.

Eikon
Basilike
cap. 14.

Pardon-
ing the
Church,
a Pardon-
ing the
Irish & so-

lating
their Reli-
gion.

b Eikon
Basilike
conscience,

honour, rea-
son, law.

c Inclining
his mind to
the Coun-
sell of his

d Cant. 4
Father,

e Eikon
Basilike
permitted

f Ps. 124
not a fiddle
ble of is by
the Bishops.

his last, in that which the lampe of natural reason, the leading starre of *Catholike Antiquitie*, the bright sun in the firmament of the *Word* & above all, that inexpressible light streaming from the *spirit of God* revealed to him to be the safe *sanctuarie of truth*. Not the *Bishops*, but the (a) *Presbyterian Scots* hardened their hearts to thrust their native King out of their protection, & wish out any compassion did drive him from *Newcastle* to (b) *Holmebie*, which appears to be the fatal precipice where he fell. And these same men consi-
 nut after his(c) death to cry loud in the eares of his sonne to take that direct path to his ruine, rather then *root* or *branco*, or *slip* shall be left of the *Prælatie Clergie*, whom they would faine have lie like dung upon the face of the earth, & make a fat soile to pamper the *Presbyterian* in his lusts.

a The hard-
 hearted Sco-
 tish Presby-
 terians.

b Holme-
 bie the fatal
 precipice to
 K. Ch. 1.

c Endeav-
 ours to
 make is such
 to K. Ch. 2.

d His best
 way to pre-
 vent it is
 conferring
 with his Fa-
 thers booke.

e Wherein
 is divine
 wisdom &
 Counsel.

f Ps. 72.

g Gods
 providence
 in ordering
 his commen-
 dations of
 this booke
 so proceed
 out of the
 mouth of
 the Revi-
 wer.

h The Re-
 viewers se-
 asonable
 adversiti-
 mens to the
 King.

Their (d) gathering together *His Majesties papers*, (if they must needs have the honour of causing them to be presented in a booke, with out a page or syllable of their owne) was but binding up that bundle of *myrrhs* which should lie all night in the *Virgin breast* of his *Royal sonne*, who mauge all the malice of his enemies, hath that beloved for his comfort. That fall(e) of ungra-
 cious dew, as the *Reviewer* Diabolically calls it, came from an higher region then the *Bishops*. It was the judgement of God given to the King, & by him his righteousness to the King's sonne. It is he that here comes downe like raine into this fleece of wool, thus most soft, sweet, & ingenuous of *Princes*, & in gentle drops waters that pretious piece of red earth by his precepts. And may this dew so prosper with him, that the (f) following words may have their accomplishment in his reigne. In his time may the righteous flourish, & abun-
 dance of peace then & afterward, even so long as the *Moon* endureth. May his dominion be (as it ought) from the one sea to the other, & from the flood to the end of that alter orbis, that little world of his Kingdomes divided by the flood from the greater. May they that dwell in the *Wildernesse* of error con-
 test no longer, but kneel before him & his enemies lick the dust of his feet.

But by the way 'tis worth (g) the readers observing, & however causeles-
 sic prejudiced, may invite him to be conversant in that most excellent booke, which in the midst of that gall that drops from his pen, whose heart & hand were bent to blot it out of the opinion of men, hath by the providence of God such a *Chrystal streame* of commendation to the world, for *Elucision, Reason, Devotion, for Imitable essays of piety, wisdom, patience*, & every vertue confessed; And he that will not be swayed with one word without reason, hath his Majesties sense from the mouth of his enemy, about the danger of the *Covenant* & the faction that stands for it, And may take it for the timous burning of a dying martyr, & have a care that among too many serpents & so few doves, his innocencie be not swallowed with the rest.

What followes may be worth *His Majesties* notice, (h) being the assertion of no other man then *Mr. Baylis*, not long since a pretended commissioner for the *Covenant*. That the same hand that penned the 27th Chapter in the booke entituled *Elkhu Bafike*, (which he calls *Episcopal*, but *His Majesties* knowes

knowes very well to be Regal^y) did it on purpose to *separate him for ever from all his covenants subjects*. And how (a) neare that came to the heart, language, & writings of our late Sovereigne, let them who were best acquainted with his carriage & most intimate affections at Newcastle & in the Isle of Wight speake their conscience. For the two former we have more authentike care testimonies then the Reviewer, & the last is demonstrative out of all the papers that passed from him. To lay aside for the time those against which Mr. Baylie is, more maliciouslie, then ignorantlie, prejudic'd. His severall (b) printed letters to Mr. Henderfon speake his sense about Presbyterie at Newcastle, & some what more at large may in due time, what he thought of it at the Isle of Wight. These, with other undeniable evidences, may render the Reviewer a mere Sceptike, if not rather a knight of the post unto the world.

How it concerns Kings when they take in hand Pallas sarges to have the face of (c) Episcopacie on the bosse, King James that had most of her wisdom, could best tell. The experience whereof being too deare bought by his Martyr-sinns, & commended in his Testament to our Sovereignes, the Prelates need not take up the old Statuaries cunning to contrive it. To be sure (d) this both Perseus, or Presbyter, here paints a Gorgons head, on every page of his booke, & twists every line with a serpent, hoping to make stones & stockes of his readers, who must submit to his authoritie in silence, & stand fixt in what antike postures he assigns them. What ever some may doe out of ignorance & weaknesse, we hope the providence of God will keep the King out of the Scottish Presbyters hands, & the breath of his mouth blow all such flies & lice out of his quarters.

And thus much shall serve by way of answer or paraphrase upon what the Reviewer hath brought in apologic for the Discipline of the Kirke.

In the next place he becomes a nimble (e) advocate for the idol worship of the Covenant. Where I am glad to finde him acknowledging any such thing as reason fram'd by the Universities of Oxford against it, having, not long since, heard this confident averre, (without a blush as I take it) in his chamber-conventicle at the Hague (where not any one that was present but knew what he sayd to be most notoriouslie false, except a poore sillie creature or two that might be decoy'd in upon designe) That not any thing hitherto had been objected against the Covenant, whereas he could not be ignorant then, more then now, that this, with many other learned & rational tracts, had been long since published against it, & for ought I know must stand unanswered to this day. Which affected falsitie so amused me & others at that time, that had not some prudential motives restrain'd us, we must have offered him some affront in the place. And at this it so prejudiceth me against his credit, as I beleevve not a line in his booke for which he brings me no better authoritie then his word. What he shake then he hath much adoe to refrain from printing now, onely mollifies (f) it with his canting about the matter. To this day, he sayth, no man hath shewed any error in the matter of the Covenant. I am sure not any clause

a X. Ch. 1.
no Presby-
terian in
heart nor
tongue as
Newcastle
& the Isle
of Wight.
b His pa-
pers to Mr.
Henderfon
against it.
c No Bi-
shop No
King.
d Ovid:
Met. lib. 3.
fab 1.

e The Re-
viewers
false pro-
fession in
publick con-
traries to
conscience
& common
knowledge.

f The same
speech now
printed in
a full.

in its literal or mystical sense hath escap'd the discussion of those acute *Am-
nagonists*; it hath found: & what this chymical *matter* should be, that is of so
subtile an extraction, I can not guesse. For the forming & taking it be pra-
tends a *necessitie* their *adversaries* imposed which *necessitie* was nothing else but
their owne just jealousies & feares that an uncertaine multitude, the *necessa-
rie* instruments, & indeed sole slaves to doe the worke, could not be kept con-
stant to the cause with out the awfull superstition of an oath. Which false
fire is pursu'd with a thunderclap from the pulpit, whence damnation's day-
lie threatned to the instingers. And being thus driven into an aire castle
which these engineers have fortified by the Mathematical subtiltie of their

No oath of words, he sayth, neither fraud nor force shall reduce them, for they feare forsooth
God but the oath of God. Which God is no other then that Baal Beith, that *Jupiter
Foderator*, to whom the *Israelites* made a shamefull defection after *Gideons*
death, *Judg. 8. 33.* 'Eshcken e'antole idn Baal diathiken, so the septuagint ren-
ders it. They set up to themselves Baal the Covenant that is the false God or
Devil of the Covenant. And yet this Mirio puts it to the question, & seemes

No wonder why the lovers of the King are no Covenanters.
a The Cheat of the Co-
venant.
to wonder Why any that love the King should hate the Covenant, the whole
designe & practice of which hath been so apparentlie destructive to his Royal
Father & all the loyal subjects that he hath. Nay with all it is too well known,
how many true (a) *lovers of the King*, but too deceitfull *lovers* of themselves,
who, through feare or covetousnesse, hoping to preserve their estates & li-
berties, have been cosin'd into this courtious Covenant, & then by their jea-
lous or wanton masters, have been stript naked, turnd out to beg their bread,
& regaine their souls & credit as they could. So that this straight tie can in
some cases we see play fast & loose, & the strictnesse of it, whereof we have
had so sad an experiment, will be found onelie by the hands of the holie lea-
guers (for such we know were the newnam'd *Independents* at first) to bind
Religion, Majestie, & Loyaltie to the blocke, & then lay the axe to the root
of them all, & sifle them from repullulating if they can. Therefore they that
manage the conscience whether of Courts, or Cities, or Countrey, doe well if they
possesse their Religious votaries with a particular full sense of the inevitable
miserie that will follow them if they be catchd in this noose & advise them to
whip all such sawcie beggars, such *Whying Covenanters* from their gates.

b The Scot-
Presby-
rian open
unkindnesse
what is trea-
son against
the late
King.
c Bishops
in other Re-
formed
Churches.
d The Re-
formers in
conscience.
The next task of the Reviewers Engineer-ship is to draw an out worke a-
bout the open (b) *unkindnesse* (treason pretilie qualified in the terme) against the
(observe he sayth not our) late King, which he makes of so large a compasse,
that all the *Presbyterian* credit he can raise will never be able to maintaine it
for an hour: which this skillfull officer foreseeing, despaire puts him first upon
a salie, where the Ghosts of *Wickliffe*, & *Hausse*, & *Luther*, & with a brazen
piece of falshood, his *Disciples* are draw'n out to assault his dangerous enemy
in his trench. For (which he knowes (c) as well as I can tell him) there are
other parts of the Reformed world beside *England*, & those of *Luthers Disci-
ples*, that keep up *Episcopacie* (d) to this day. And forgetting in part what he
hath

hath sayd allreadie & minding lesse, what he shall babble otherwhere about the businesse, he tells us here 'tis the violence of ill advised Princes, which when he pleaseth, he makes the Policies of the Bishops themselves that hath kept up this limbe of Antichrist, he means the Episcopal order in England. Since the first Reformation whence hath come the perpetual trouble in our land the Historie of the Schismaticall Puritans will sufficientlie satisfie any man that will search. And how the Church & Kingdoms are now at last come so neare the ground the Disciplinarian practices will evidence. But the Scottish Presbyterie that gave the first kicke at the miser, & hath since lift up the other leg against the Crown, may chance to catch the fall in the end, having now much adoe to light upon its feet.

Having (a) made his retreat he begins to endeavour the maintaining of his masterpiece by degrees, & tell us, Their first contests stand justified this day by King & Parliament in both Kingdoms And: And must so stand, I say not justified, till King & Parliament meet once againe in either to consider, whether with out a new ratification by their favour, your after contests make not a just forfeiture of their gracious condescension to your first. His Majestie of ever blessed memorie hath told you His charitie & Act of Pacification forbids him to reflect on (b) former passages. Which argues some such passages to have been as were not very meritorious of his favour. And though his Royal charitie may silence, it doth not justifie your contests by that Act.

The borders of Scotland being as well His Majesties as yours (though you keep to your Presbyterian(c) style, which affords no proprietic to others then themselves, & yeilds very litle communitie to Kings, the King, our border) I hope it was fite for him to move toward them as he pleas'd. If your resistance to the Magistrates he deputed made him for the securitie of his person come attended with an armie for his guard, or if the rod & axe could inflict no pœnal justice by vertue of the judge's word upon a banded companie of miscreants at home, & therefore sent abroad to crave the regular assistance of the sword, no Lawes of God nor your Country rebukes any just or necessarie defense, which is nothing but an unjustifiable rebellion: Nor can Dunce(d) so justifie your mecke lying downe in your armes, but that, if the King would have made his passage to you with his sword, you might have justlie been by a more learned Law helpt up with a halter about your necke.

The novations in(e) Religion were not such a world, but that two words, Liturgie & Canons may compasse it. What was in them contrarye to the lawes of God hath a blanke margin still that requires your prooffe, & that any were to the Lawes of your Country will never be made good, having the King & Lords of the Counsell, I meane those of your Kingdome that did approve them.

The power in(f) your armie to disperse the Kings is but a litle of Tyrropolynices breath. The safe conditions given you to retreat may be attributed to His Majesties mercie & averfenessse from blood, not to his apprehension of your power.

a K. Ch. 1
never justified the Scottish contests.

b Elix in Basilike Ch. 13.

c The King may bring an armie to the Scottish borders.

d A lame & lame Dunce law.

e Liturgie & Canons

neither to the Lawes of God nor Scotland.

f The Reviewers brag K. Ch. 1.

1. gave the Scots the safe conditions.

a He had good reason to raise a second armie against them.
b The Scots successe at New-bourne opened not a passage for them to London.
c The Pr. Scottish Rebellion copied by the English.

The Kings second coming toward you with an armie (a) was upon no *violent motion of the Bishops*, who had no stroke in his Councel for warre, but upon the *serie trial* you put him to by that many flagrant provocations, wherewith you & other incendiaries nearer home daylie envion'd him, who fearing the precedent accommodation by peace might afford respite for a farther more particular discoverie of the principal actors in & contributors toward the late warre, & expose many considerable brethren to a legal trial, notwithstanding the agreement contracted, impatient ambition having allreadie been too much impeded by observing the easie conditions you mention made the first breach, & according to the right account first ran'd a militarie power, which *His Majestie* had very good reason to suppress. The successe you had by your first impression upon part of *His Majesties* Armie at *New-bourne*, & your easie purchase of the *Towne of New-Castle* was not such as cleared the *passage to London*, (b) without the farther hazard of which you were too well paid for your stay in *Northumberland*, & instead of a *rod* that was due, you caried too honourable a badge at your backes of *His Majesties* meeknesse, when the second time you returned in peace.

d K. Ch. I his raising an armie a signe of divine providence.
e The Rebels faint in their faith notwithstanding the revelations they pretend to.

What passed after your packing away (c) to the raising of the new armie you speake of you may reade & blush, if you have any grace, in the former part of *His martyr'd Majesties* booke, if you have none, you may, as I beleevē you doe, laugh in your slovenlie sleeve to see your prompt scholars come to so good perfection, & copie your owne rebellion to, the life. The *Bishops* then were litle at leisure to looke abroad to any such purpose, being happie if they could get an house for their shelter from the *thrauts & stones* that flew very thicke about their eares, the rabble rout at *London* by that time being well inform'd what effectual weapons *stones & shutes*, & such like as furle on a sodaine could furnish, had been against blacke gownes & white sleeves at *Edenburgh* before.

That any armie could at that time be raised, when the Kings (d) *Forts, Magazines, Mills, Navies*, were seild into the hands of your Rebell brethren, was a special marke of divine providence cleare in so happie successe, as he that ran might then have read their ruine writ by the finger of God had not the blacke cloud of our sinnes eclips'd that light, blotted out that handwriting, & shour'd downe vengeance upon our heads.

That such earnest & pitifull entreaties (e) should be made to strengthen the arme of flesh, by Gods people, in Gods cause, after such divine revelation that this was the appointed time wherein Christs Kingdome was to be exalted on earth, that the Saints should flourish, laugh, & sing at the downefall of that man of sinne, &c. Is a note me thinkes that spoyleth all the harmonie of the rest.

f The Presb. Scots coming in no condition of the peace

That upon such earnest entreaties the Scots (f) were oblig'd to come in is not to be found among all those easie conditions made & their double former returning in peace.

Their

Their feare of a third (a) warre to passe over their brethrens carkasses to themselves is a strong argument of their guilt, that their advice & some other assistance had passed over the late agreement made between His Majesty & them to promote that horrid rebellion against him.

That so many intercessions (b) with the King for a moderate & reasonable accommodation had been used by them, was a relique of Poperie they kept notwithstanding the reformation they had made, & they did truly supererogare in that worke, no law of the three Kingdomes (I take it) making them umpires between the King & his subjects, nor is it yet revel'd to the world what divine authoritie they had (as was pretended in their Remonstrance) to come in the name of our Lord & Master (c) Iesus Christ, to warn the King that the guils which cleav'd so fast to his throne & soul was such, as if not timely repented would involve him & his posteritie under the wrath of the overliving God.

For how moderate, how reasonable (d) accommodation they mediated appears in the 19 propositions, to the substance of every one of which their unwearied brethren adhered to the end.

That they were at any (e) time slighted & rejected is a mere calumnie of the Reviewer, he would have told us when, & where, if he could. That all they ask'd was not granted, (f) was upon unanswerable reasons, which His Majesty render'd in his publicke Declarations about the Tyrannies, &c.

That they & their sainting (g) brethren were so easily persuaded to enter into a Covenant together is no great wervaille, His Majesty tells them. Solemn leagues & Covenants are the common road used in all factions & powerfull perturbations of State or Church by such as aime so subdus all to their owne will & power, under the disguises of holy combinations.

The express articles in the Covenant, for the preservation of Royaltie, &c. are spun so fine, & woven so thin, as that white waile can not hide the face of that blacke rebellious devil that is under it.

Whereof they being conscious that had been very well acquainted with the mystrie, no lesse then an whole (h) armie together, conduct us to the perfect beholding the sweet countenance of this late Baal Berish as he lies. We crave (say they) leave to balance that an accommodation with the King, in the way & terms you are upon, or any as all, as the case now stands, that shall imple his restitution; or shall not provide for his subjection to trial & judgement, would first not be just before God or man, but many wayes evil. Secondlie, would not be safe. 1. The Covenant engaging to the masters of religion, & publicke interests, primarilie & absolutelie (make that) with out any limitation, & after that to the preservation of the Kings person & enthronie, but with this restriction, (make that too) viz. In the preservation of the true religion & liberties of the Kingdomes. In this case, though a Councillor might make is a question, yet who will not rationally resolve in. Thus the proceeding masters of religion & the publicke interest, are to be understood as the principal & supreme ma-

a Their guils made them feare

a third warre.

b Their worke of supererogation in interceding.

c Their Remonstrance.

d They mediate for no reasonable accommodation.

e Were never slighted nor rejected.

f Were justice denied.

g Covenants the common road for factions.

h Remonstrance about the Treaty in the Isle of wight.

ters engaged for, & that of the Kings person & authority as inferiour & subordinate to the other. 2. That where persons joyning to make a mutuall covenant, if the absent parties shall oppose it & the matters contain'd in it, surely that person excludes himselfe from any claime to any benefits therefrom while he continues so refusing & opposing. So that you see notwithstanding the expresse articles for

The Covenant destru- the preservation of Royaltie, His Majestie may be brought to his trial, & all sive to all his posteritie too, when the holie brethren can catch them, be murder'd at the Royal line. their owne gates according to the expresse sense of severall articles in the Covenant for maintenance of religion, & libertie. And what unkindnesse was here

This charge against K. in the Scots to their King? Besides, whosoever will take the paines to compare the particulars in the Scottish Remonstrance which they brought in their hands when they came in upon the Covenant, with those in the accursed Covenants proceeding against His late Royal Majestie may be able to doe Dorislaw, Steel, Cook, &c. some little countesse in their credit & plead for them that they drew not up, but onlie transcribed a charge brought long since from Edinburgh to London. And yet what unkindnesse was here in the Scots to their King?

The Presb. Scots wicked Imposition, no messenger of Christ. There is yet one thing more whereof upon this mention of Remonstrance & Covenant I can not but advertize my reader having but lightlie touch'd upon it before. That whereas the Scots in their Covenant confesse before God & the world many sinnes whereof they were guiltie, & for which they desire to be humbled. Viz. That they had not as they ought valued the inestimable benefit of the Gospel. That they had not laboured for the puritie & power thereof; That they had not endeavoured to receive Christ in their hearts (marke that) nor to walke worthie of him in their lives; These men tell the King in their remonstrance, That they come in the name of their Lord & Master Jesus Christ, to warn him about the guilt of I know not what sinnes they there heape together upon his soul. A very likelie storie to beleieve, That Christ had sent them into England with this covenanting paper in their hands, who had shut him out of doores very late lie, & would not receive him into their hearts.

The Kings partie not subdued when His Majestie left Oxford. Notwithstanding all the pretended glorious successe, obtained more by the name then exploits of the Scottish armie, the opposite partie was not so fullie subdued, but that the multitude of garrisons, (beside Newark which might have cost them deare) surrendred after His Majesties leaving Oxford make a great flame in the Burningbush which your zealous friend John Viers hath kindled.

The King not necessitated to cast himselfe upon the Scots. You will hardlie perswade any your judicious companions of this your preeface with the many treacherous practices you had used, that His Majestie in the greatest necessitie would not have cholen rather to have cast himselfe into the mercilesse yet more mercifull armes of the sea, then without the strongest deliberat engagement into the perfidious & more fluctuating armes of the Scots. Nor yet had all your underhand oathes & promises prevaild for the unhappie credulitie of a most pious & prudent King, if some better credit in all likelihood, had not interposed it selfe, which it may be was more desired then it deceived.

deceived. Therefore your storie about London, Lin, Holland & France is a greater circuit then his Majestie toke in his designed journey to Newwerke. The promise of satisfaction that caried him thence to New-Castle might have long before been his conduct to London if Religion & Reason might have been permitted to goe along which him.

That he gave not what you expected, that is to say his Royal foel to the Devil, his old aches might very well hinder him, for I pray tell me why a King as well as a Rebelle may not feare the oath of God.

It is not unlikely that the prime leaders of the English armie were at that time wearie of your companie, who fill'd the best of their quarters, & did least of your service, Nor that you were out of heart as well as reputation by the signal victories to a miracle all most obtained against you, by, not your companion good Sir James Grahame, but the Thrice renowned Marquess Monmouth, whose proceeding had been most successfull & happie, & may they still be for His Majesties affaires.

If there were such divisions in Scotland, what could better compose them then the personal presence of the King? but this was not according to the *Kingdome liberis* meant in the third article of the covenant, In the preservation of which, that is, so farre as you thought fit to make consistent with which, & in the defense of what they call the true Religion, which you tooke for granted he never intended to complie with, you had sworne to defend the Kings Majesties person, & that is one of the forenam'd expresse articles to that purpose. The hazard of a warre weighed heavier in the balance of your counsels then the hazard of his Royal person in the hands of his irreconcilable enemies, forgetting that the works of righteousness in performance of your promises would have been a more lasting peace, & the effect of that righteousness, quietnesse & assurance for ever.

The *sectarian* Armie which you scarce durst have call'd so at that time, had otherworke then to goe into Scotland but that your hollow-hearted professions to the King, who was in no very indifferent case to make sure conditions of advantage to himselfe, made him order the surrender of his garrisons into their hands. So you sav'd His Majestie from the racke to bring him to the scaffold. And you with your Brother-Presbyters escap'd the like torture then, but if you goe on to stretch your conscience till it cracke, we shall see as well the punishment as the guilt of that murder glowing at your heart.

After two such accidental confessions wherein your Armie demonstratively shew'd themselves either false foolishlie credulous or cowards at best you reckon up several conveniences of His Majestie being in one of his houses near London, when it had been ever before pretended to the poor deluded people that he was to be brought to his Parliament in London. And this you did upon the sayth of that Parliament, which you say kept up a *sectarian* Armie against you. A very good argument to prevaile with you for their credit. Upon such termes as should be satisfactory to the King, particularly mentioned

He had promised all reasonable satisfaction before.

His Religious adherence to his old oaths.

The Kings presence might best have composed the divisions in Scotland.

Isai. 32.17.

His garrisons surrendered upon the counter. His professions of the Pr. Scots.

They obtaine no termes satisfactory to the King.

in the paper deliverd to the King by the Committee of Estates upon the 15 of May 1646. & noted in that of June 8. to the Speaker of the House of Peers, subscribed By his affectionate friends & humble servants, Lauderdale, Johnston, Henry Kennedie (your owne potent good Lord, &c.) That if His Majestie should delay to goe about the readiest wayes, & meane to satisfie both his Kingdomes, they would be necessitated for their owne exoneration to acquaint the Committee of both Kingdomes at London that a course might be taken by joint advice of both Kingdomes, for attempting the just ends expressed in the solemn league & Covenant By which His Majestie was to bring satisfaction to them & you, not (as you say) to receive termes satisfactorie to himselfe. Wherein because he made not what haste was required, you exonerated your selfe of all the malice you had unto his person & made an end of his dayes, which was just the end you aim'd at in the Covenant.

Their injustice, unkindnesse, imprudence

This being the true case, you aske, *Whether it were any injustice?* Yes, to imprison his person by confining him to an house, & to weaken his power by robbing him of his garrisons, *Whether any unkindnesse?* Yes, to give up your native King, who you confesse cast himselfe on your protection, to them who were so far from affording him any of his palaces near London, that it was death for any man to harbour him in his house. What imprudence it was, let the best politician of you all speake, because ablest to judge; Or the worst, who by this time can evidence, how befotted you were to your utter disrepute & destruction; What advantage at that time you had to lay the fairest colour upon the foulest fact that ever you committed & win the world, by an after game, into an high opinion of your trust; What, to gaine the length of your line in the libertie of Religion or lawes; And, as for wealth & honour, you might, upon such a merit, in all likelihood, have had, what the vastest ambitious Helluo could aske, or three luxuriant Kingdomes could yeild you. Whereas now you have ript up your false hearts, & throw'n your guilt in the face of the sun; so that the sound of your rebellion is gone into all lands, & your treacherie travailes in a poverbe even to the ends of the earth; Your Religion hath many times since struggled for life, which the mercie, or temporizing subtiltie of your sectarian enemies hath preserv'd, & your lawes have taken their libertie from his sword; He deteines at this time the wages of your wickednesse in his house, & your honour not long since killed his foot, & by fewer Commissioners humble waited on him to his doores.

Their deliverie of the Kings person was a selling him to his Enemies.

But you come to a closer question, *Whether the deliverie of the Kings person were a selling of him to his enemies?* Ans: It may be such for all that you say against it. Your Masters are not allwayes wont to pay your arrears upon single service, I hinted even now that your miscarriages of late have cut you off a good summe that is behind, which by Ordinance of Parliament is to be disposed otherwayes.

Let the capitulation have been in reference to what it will, & the Act of what you call the English Parliament exclude the disposal of the King; we know that

that was the subject of many papers that pass'd between you, which were penned with so much collusion & cunning, that any broker might see a bargain was driving between craftie merchants, till, having clapt hands, the one brought his rich commodities to *Holmbie*, & the other pay'd his money at *New-Castle*.

The unexpected roll (for I must alter the number & admit of none but the *They might murder of the King*) that followed, which no mortal eye could foresee any more have present hearts might forefear, & the well affected brethren have prevented, if vented she they pleas'd. *The Armys rebellion* is very nonsignificant language from your murder that pen, unless figuratively expressing the vengeance of God upon that rebellious citie, which with her golden cup had made the Land drunke, & the Nations mad with the abundance of her wine.

Jer. 51. 7.

What you call *destroying the Parliament* was but the plucking up & throwing out of the way that rotten root, the stocke & fairest branches wherof had been cut downe by the keen axe of a violent vote long before.

How ready these *Scots* (which the Reviewer must vindicate) were to the *They were* *murder* of their power to have prevented the mischief in the murder of the King, not ready to & what heard they ran of what was dearest to them appears by their haste to the utmost come in to Duke Hamiltons partie, & the large contributions they gave to of their power the raising an armie to that purpose. To make good the proverb.

Murder will out, the next words implice the Reviewers confession. *The hard measure they had often receiv'd from the King* stucke then in their stomakes, & An old Would not out till now, with their malice impostumated in his bloud. That grudge she they did not in time, & unanimously stirre to purpose for that end, they are in reason why deed to answer it to God, who were the true authors thereof. And who they they were were let the Scottish pulpits (I meane not their Presbyters) speake out. The not. innocencie of the Church is not cleared in the following treatise to be so much as Pilates, they can not wash their hands in it, nor their mouth. They made the *S. Manly*, tumults they never asked what evill he had done, & this Royal bloud will be 27. 24. upon them & upon their children.

But here comes up a second part of their venomous vomit (for though *The Kings* they cast the temptation upon the serpent, they charge the original sinne upon not gran- the King) *The King gave not his good subjects satisfaction by granting all their* *King* *all demands which they found most necessarie & due*, This they say [by the mouth munda of the Reviewer] was the cause of the many miseries, & if there be any connexion, was the cause why they stirred not in time, & what's the meaning of this but Caiphass expedient? *It is very expedient very necessarie he die for these people*, & (thanks good Presbyter Scot) pay this debt of satisfaction in his bloud Which conclusion is no sooner dispatched, but like very logical Rebels, they fall presentlie on making a new syllogisme, & prepare a second argu- ment of the axe. *The very same cause sits up this day the hands of Covenanters* ——— could they have (that is they can not have) the young King to joyne the like with them in their covenant, so quis his unhappie Bishops, so lay aside his formal gains K. & dead Ch. 2.

* *In libro*
Cap. 1-

& dead liturgie & the satisfaction to his good subjects which they finde necessary & due; He hath drawn some what beside his limbes from the loynes of his father; though the serpent hath not reach'd him the fruit of the forbidden tree, he hath transmitted as much malignance in * the bark. Ergo when they get him into their hands (which God forbid) tis but talking a litle with the Pharisees & Priests, taking the moncy according to the covenant, They have made the premises & may then, sit at home with their hands in their pockets, being well assur'd the conclusion must follow, *quia expedit, It is very expedient another man, because another King* (which the hand of heaven powerfullie prevent.)

The Reviewers
politi-
ke flatterie.

To draw him into the net, this decoy ducke courts His Majestie with more truth then good meaning; for he puts it into a parenthesis I observe, that when hereafter it shall be left out, the Scottish Reviewer & Remonstrances may not jarre in their expressions. [*A lovelie, hopeful, & promising Prince, for all naturall endowments, as this day breathes in Europe, or for a long time hat sway'd a Scepter in Britains*] And yet this lovelie Prince without taking the Covenant Sec. shall not breath nor sway the scepter in Scotland.

Eccelesiast.
32. 6.

With which & some other ungracious principles a nest of these unluckie Northerne birds did latelie besiege him, not in his cabin, [for his fathers worke lay upon their hands, when he was there they wanting then the iron instrument to cut the silver cord of his life] but in his Royal bedchamber at the Hague. And going home, it should seem by the weeping crosse, they & the good people, because they can doe no more, sit downe with mournefull eyes, till occasion be administer'd that by *Dunce law* (which holds as well against the sonne as the Father) they can doe no lesse then lie downe in their armes for their just & necessarie defence. But they hold here & 'tis time I thinke, for they have transgress'd too farre the bounds of an epistle.

CHAPTER I

CHAPTER I

The Scots wld address with the Covenant to K. Ch. 2

Their partie inconsiderable. The Bishops method, language, & matter asserted. The question in controversy undates granted by the Reviewer.

WHILE Sixe walking Images, the pretended Commissioners of the Church & Kingdom of Scotland, that is to say, a selected packe of the most zealous disciplinarian faction, which had fairlie wrought the destruction of both, were, with the greatest impudence that ever was heard of, pressing into His Majesties sad & most disconsolate retirement at the Hague, when he held backe the face of his throne, & had spread his cloud upon it, When his face was soule with weeping, & on his eyelids the shadow of death. While, with the highest cruelty, that could be, instead of condoling his most lamentable afflictions, beyond the tyrannie of Jobs comforters, they were going about not onelie to lay open in his sight, but to thrust violentlie that bloody axe (the Covenant I meane) which had cut off his Royal Fathers head, into his hands; This reverend & resolute Prelate steps in between them & the Court, throwes in their eyes the guilt not onelie of their late actions, but of their old Animonarchical as well as Anipolitical government it selfe, not so much hoping to amaze them, or stop them in their progresse to the King (whose adamantine face, & elephantine feet, he knew would breake through all the briars & thornes that the hand of truth could cut out of that Northerne wilderness of error, & lay, though ne'r so thicke, in their way) as to see the marke of that beast in their forehead, which destroys not a branch of Religion & Lawes, of Regall & Apostolical government, yea & of the libertie of the people, that all well affected to any of these, or themselves might have seasonable warning to get out of their way, or gather strength to hunt this wild monster out of the world.

A

Which

The unseasonableness of the Scots coming to the King at the Hague.

Iob 26. 9.

Iob 26. 16.

The fas-
nable suc-
cesse of the
Bishops
Warning.

Which accurate Remonstrance of the Bishops carying with it the highest authoritie of their *Assemblies* acts provincial & general, of the concurrent sence in the writings of many their deified Divines prevail'd with all impartial & adverting persons to bring this glittering Godeffe of the Scots discipline to the touch, to discover all the dirt & drosse wherof every limbe of her is made, & reduc'd many, her before incautious worshipers, to a better practise of their dutie, & opinion of the Catholike truth. So that the shrine trade being very likeliest to goe downe, & the craftsmen's gaine to faile, this Demetrius, as it hapens, at a distance from the great companie of his brethren, adviseth onelie with one of his tribe & 3; or 4. the idolatrous worshipers of his imaginations, & cries aloud in print *Magna est Diana*, Great is Diana of the Scots. yea, so great he makes her in the very first page of his booke as if she were Queen of heaven & earth, no other divine providence but hers able to recover, as he speaks, the wofullie confounded affaires of the King, & the other nations hands upon the earth but the Antiprelatical be the instruments to effect it.

The Scottish
Presby-
terians an in-
considerable
partie.

Sen Con-
vrou.
Iob 8.

The Bishops
method ap-
posiite to his
matter.

His prooffe
go by senets

Whereas they are at this time the most inconsiderable faction in His Majesties Dominions, being kept at a bay by the present tyrannie in England, having such distractions & divisions among themselves, so intermingled with a Royal & Independent partie, that let them talke or write what they will they can make no muster roll of their owne strength, & durst they speake out their desires, or could their guilt permit them an assurance of securitie & protection, they would with all their hearts take sanctuarie in the person, as well as hitherto they have done an abused authoritie from the name, of their King, & cast themselves with their covenants, & their claimes, to all former concessions, even touching their discipline, at his foot. But *desperatione ultima in furorem animus convertitur*, instead of that they turne despaire into madnesse, hoping onelie for some miracle to be wrought by the hand of God, that they may have companie in their ruine. *Naturalis quidam deplorata mentis affectu morientibus, gravis-
simum est commori.* But we are told the hopes of such hypocrites shall perishe, That they shall be cut off, & their trust be but a spiders web.

Having done his crie, he begins to chop logike with the Bishop, complains of his method, though most apposite to the purpose, calls for Scripture, Fathers, Reason, as if disciplinarian practical in-
stances required the strength of any of the three, unless the ver-
tuous precedents of Father Iohn of Leyden, or Knipperdolin should come in, as they may in judgement against the Scots. He admits of the

Bishops

Bishops proofes (& I am very glad he doth) but as by some, *Belonging little or nothing to the main question* : Whereas if *The overturning the right of Magistrates to convocate Synods, &c.* Chap. 2. *Subjecting the Supreme to their confutes.* chap. 5. *Cheating him of his owne power in order to religion.* ch. 7. *be but by some; Their challenging this exorbitant power by divine right.* ch. 8. *Thus the exercise of it is hurtfull to all orders of men.* chap. 12. *Bringing little or nothing to the maine questions about the discipline,* it should seeme we must climb heaven for the height of the controversie, & see whether it will suffer God any more then the King, to sit sure in his throne, & have the supreme government of the world. *The books of calumnies* he mentions is a faythfull collection of historickall narrations, which requires not the credulitie of the simple, but the search of sedulous people, if distrusted, who may take the other bookes in their way, & satisfie themselves about what passages he pretends to be decried.

If any of the Bilbops *allegations* are coincident with them in Lyf-
machus Nicanor & Ifachars burden, they have two witnesses at least
to quit them at the barre, & need not stand to the mercie of Iudge
Baylie for their pardon. Whatsoever were the sufferings of the au-
thours Mr. Corbet & Mr. Maxwell the Reverend Arch-Bishop of
Towmond, truth & integritie ought not to be danted, The hand
of heaven is not allwayes guided by the mouth, nor Gods judge-
ments discerned by the eye of the Disciplinaryen brethren, though
most commonlie we heare of no lesse then the murder of the best
men, when they make themselves dispensers of his punishments. I
am credibile informed that Mr. Corbet was murdered by the Irish,
the Arch-Bishop, stript naked & left desperatelie wounded, but by
Gods mercie recover'd & since died a natural death. What spirit it
is that hath coſind Mr. Baylie into this uncharitable beliefs of Gods
ſtrange punishments in their ends, or rather fram'd contrarie to
his conſcience this rash judgement in his mouth I leave to the Chri-
ſtian reader to conjecture. Had the like befallen any couple of his
brethren, he would have writ with their blood ſomeword letters in
the Calendar, & made them currentlie paſſe for two Martyrs of
the diſcipline. If what the Biſhop & they have jointlie publiſhed be
fullie aſwered by Mr. Baylie in *his booke printed at London, Edinburgh &
Amſterdam*, becauſe the weight of the preſſe addes every time more
ſtrength to his arguments, for I know none ſo to what purpoſe he
mentions the ſeverall impreſſions) he might have ſay'd this labour
of Reviewing, & publiſh'd a fourth edition of it at Delfe.

After so much prejudice the Bishop is beholding to you for his

His language more bitter then the Bishops & his haſt greater to vent it.

No regard wanting in the Bishop to Scripture nor reverence to the Reformed Churches.

Not reſpect to the Magiſtrats and laws.

hearing, & ſince you have taſted the ſweetneſſe of his ſpirits, & ſoberneſſe of his language in his firſt page, you doe well to ſpit out the bitterneſſe of your owne in a mad epiſtle before your booke.

If any regard had been wanting in his Lordſhip to the paſſages of Scripture whereupon you build your Antiepiſcopall ſenſe, the quotations would have been ſome what more numerous in your Review. That no reverence ſhould be required to the harmonie of the Reformed he takes care in the third paragraph of his booke where he ſayth he hopes there is nothing whereof he conſidereth you but will be diſcovered . . . by all the Proteſtant Churches in the world, which it ſhould ſeem they may doe & yet agree with you in the maine of your diſcipline, for you call'd all thoſe but by ſenſe ev'n now. That they doe ſo beyond a non admiſſion, to aſſeſſion of our Epiſcopacie as Antichriſtian (between which as I take it there is ſome difference) I deſire you to tell us where.

What reſpect the Biſhop beares to the Civile Magiſtrats & laws, appeares beſt by his vindication of juſt authoritie to them both againſt your diſciplinarian incroachments. His Lordſhip doth not forget by what authoritie your diſcipline is eſtabliſhed though the extravagance of your practices ſtands not juſtified by that which you pretend to. If your rule doth, it doth not quit it ſelfe of cenſure, in reference to its reception otherwhere, becauſe veſted with the power of a civile law in Scotland; nor is that law unalterable when a future Parliament may take into conſideration the inconveniencies that accompany it. The Biſhop need not be grieved being as ignorant as your ſelfe (& you are enough, as King knowing as you would ſeem) that His Maſtie doth not at all queſtion the juſtice, becauſe he doth not the legalitie of theſe ſanctions. Therefore his Lordſhip may thinke on, & ſpeake on when he pleaſeth more about this buſineſſe, & yet vouch with out a make loyaltie in his face; nor (for ought you draw from him) need his veines be ſo emptie; nor his ſtomack ſo ſharpeſer as to eate his former words, much leſſe be ſo deſperate as to burne his whole booke, the conſiſtence of it with his thoughts, & profeſſions laying no ſlander upon the King, & his Royal Father of ignorance, & injuſtice, the one having no ſlanderer eſtabliſhed, the other offering to eſtabliſh by your civile laws ſuch a Church diſcipline as is mention'd, both having done it upon moſt unreaſonable importunitie, without any know'n inclination to, or approbation of the ſame, Farther, what a ſlander this would prove, upon your grounds (beyond the irreverence toward any actions of a King) which is hal'd hither in a forced conſequence by the cords of your malice may be gueſſed by the Royal Father's conteſtion in his ſolitude. If any ſhall impute my yeilding to them [the Scots] as my ſailing, & ſilken ch. ſigne, I can eaſily acknowledge it; but that is no argument to doe ſo againe, or

The Biſhop der upon the King, & his Royal Father of ignorance, & injuſtice, the one having no ſlanderer eſtabliſhed, the other offering to eſtabliſh by your civile laws ſuch a Church diſcipline as is mention'd, both having done it upon moſt unreaſonable importunitie, without any know'n inclination to, or approbation of the ſame, Farther, what a ſlander this would prove, upon your grounds (beyond the irreverence toward any actions of a King) which is hal'd hither in a forced conſequence by the cords of your malice may be gueſſed by the Royal Father's conteſtion in his ſolitude. If any ſhall impute my yeilding to them [the Scots] as my ſailing, & ſilken ch. ſigne, I can eaſily acknowledge it; but that is no argument to doe ſo againe, or

much more For the Royal faine, His Majestie now being . you say, he hath not yet gone beyond an offer, therefore His Martyr'd Father's penitential acknowledgement of his failing, & faine join'd to your reasonable admonition; That there can be no such actual concession, verisimile but upon the peril of ignorance, or huge injustices, except he owes it aswell to be the religious dictate of his conscience, as a poltike in-
 to deliberate, & whatsoever he shall determine to doe in this, the King's (wherein God direct him for the best) aswell for his owne sake, as the safte of his Kingdomes, make him cautious hereafter how the importunitie of the mission gets ground upon his goodnesse, when all his grants shall be so publikelie registred as conscientious acts, & by such barbarious pens, deliver'd to posteritie as sealed with his soule.

The Bishops presumption in that which followes is none but what No rest from the grounds of modest Christian charitie may be raised, viz. presumption That a knowing & a just King (such as your owne character renders him) will acknowledge that contrarie to the dictates of his conscience, Bishop, which is proved contrarie to the lawes of God, & man, And this may be proclaimed, if not prohibited without being his Confessor or taking it from the Clerke of the closet in any whisper. Nor doth your mistrust of reports beare authoritie enough, to make His Majesties conscience passe for Presbyterian, no more then that for a command, or imposition by law which was by your petitionarie violence ravish'd from his passive innocencie into a grant. So that you see in the very beginning you stumble at a strawe, & being to finde somewhat worse in your way, you were best lift your legs higher in your progresse.

How much the Disciplinarian Scots have contributed from the beginning toward the alteration of Religion in England, is too large a storie to be inserted in this dispute. Their old account the Rt Reverend Arch-Bishop Bancroft cast up in his Dangerous positions, & English Scotizing Discipline. their later arreares run very high in the historie of our times, beginning with his religious & learned successour, The losse of whose head is not more to be imputed to the peoples clamours, then the Scottish papers. Whatsoever they did before, I hope they can not denie themselves to be one of the horned beasts, which together with their English brethren make the supporters of the Presbyterian Rebells scutcheon in the Covenant. This in their remonstrance upon their last inroad into England, when their saluting brethren with the cause were giving up the ghost, they tell the King plainlie they shall zealouslie & constantlie in their

severall vocations endeavour with their estates & lives to pursue & advance. This pursuance was against the King & Bishops, which with the Convocation of divines are the true & full representatives of the Church of England. The assembly of Divines were but locusts & caterpillars brought together at Westminster by a Northern wind. The lawes of England convocate no such creatures nor in such a manner. King & Parliament were mere names, had then, & there, no real being, & so no breath to such a purpose, nor those in the two Houses afterward more then the heads on the top of them in any politike capacitie to ordaine the a bulwark of Episcopacie. Beside, what the Assembly did deliberate & debate, poor mechanike people 'tis very well know'n they did as daylie labourers, & sacrilegious, hirelings, spend the thred of their time in your service, & payed the price of their souls for a sequestration or two the Covenanting brethren's pillage of the Church. So that if they began the song, you know by whom they were payd for their paines, & if they danced as after your pipe, poor scraping wretches they came at your call, & how soever you were in a medley together, to be sure your Covenanting Diel had got you all into a circle, & will better distinguish you when he calls to you for his reckoning. But, by your favour good Sir, His Majestie kept out, & for the very three years you mention told you plainlie he would make one in the practise Harmonie of the Catholike Church. That permission (for it was no more) necessitie extorted, & though he could not at that time get you all into Bedlam, he thought in three years you would pipe & dance your selves wearie & then be content to give way to a better solemnitie of the Cathedral musike to come in. In the meane time estates & lives engag'd in the advancement of the Covenant by the sword, the end thereof being to setle discipline, was meddling with & imposing upon our Church. *Quod erat demonstrandum.*

K. Ch. 1.
in no harmo-
nie with
the Presby-
terians.

All Prote-
stants im-
plied to be
Erasians
as well as
the Episco-
pal by Mr.
Baylie.

The Bishop you see gives a shrewd guesse who they are you endeavour to brand with the name of Erasians, & how all Protestants Churches, even such as are not Episcopal, must be beholding to you for that title because they come not up to the rigour of your Discipline. Wherein Erasmus stated the Magistrare to the prejudice of the just rights of the Church, concerned you aswell to prove as to mention, & then to have draw'n a parallel of the like staterie in the Bishop. Your doubting argues you ignorant or negligent, & confirms my beleefe that you have travaill'd as little in Erasmus's doctrines as his wayes, & gone no farther then the title of his booke. What His Lordship asserts about the supremacie of the Civile Magistrare, & Ecclesiastike jurisdiction derived from ibence is but what he & all his brethren have

sworne

sworneto, & not one of the *late Bishops* retracted who claim'd *Episcopacy* by divine right, nor were they at daggers drawing with that horrible word *Erastian* *Cæsaro-papism*, having a farre more monstrous creature, call'd *Scots Presbytero-Papism*, to encounter. Our lawes are the same as well as the later as the elder Bishops; & if their subjection to them must be accounted such an *error*, the next pedlar pack that you open we may looke to finde *Christianitie* bundell'd up into a fust. The Bishop hath more chaske in him then to become an accuser of his friends, & so much ingenuitie as to heare your sense; nor will he speake his owne about their writings, which when you bring in any particular instance shewing them to joine with the most rigid Presbyterians in opposing *Erastus* about the Magistrates power, you may looke for your answer

Here the Reviewer, I cannot say for want of a pare of spectacles *The Reviewer* (for who is more blinde then he that will not see) is pleas'd to over look the whole bodie of the Bishops charge against them, & instead of quitting himselfe to any purpose, recriminates onelie upon other mens scores, having, as it seemes, been very slenderlie acquainted with the late controversies between the Papists & us, & not sounded the depth of the question, as it was stated by our later most learned writers, particularlie that most glorious martyr the Right Reverend Arch-Bishop of Canterburie with the rational & subtile Mr. Chillingworth, who between them having clear'd the well of that dirt which defil'd commonlie the fingers of them that went to draw water at it before, made the face of truth appeare at the botome to any that came impartiallie to behold it. But the Bishop mentioning nothing heareabout, I have no authoritie farther to enlarge, being oblig'd onelie to put Mr. Baylie in mind that in his next Review he give account to the world, *Why the Scottish Presbyterie comes not into the harmonie of all Protestants both Lutherans & Calvinists, who give unto the English Episcopall Church the right hand of fellowship & why he & his later Brethren out doe their forefathers, who durst not condemne her either as defective in any necessarie points of Christian pietie; or redundant in any thing that might virtually or by consequence overthrow the foundation. The No Canter, Centerburian designe was forged at Edenburgh into a passe for the Scots to come over the borders. The Prelatical partie might charitably wish, but never rationally hope to see all Christian Churches united in truth & love, so long as the perverse Presbyterie confines all Religion to it selfe. For whatsoever the blew caps came in, we know when they went out they caried many vvaingloades of somevhat else beside the spoile of the blacke-caps reconciliation wvith Rome, & so*

& so long as such bootie is to be had, they want more power, then will, to set up a new controversie in England. But while they are thinking of that, I must put them in mind of what we have in hand, & notwithstanding Mr. Baylies pretense assure him King James, who had trouble enough with them, makes good upon his owne experience, that every nicitie is a fundamental among them, & every toy takes up as great a dispute, as if the Holie Trinitie were question'd *De minimis Polisia Ecclesiastica quasi iunculis tantum excitant surdum ac si de sacrosancta Trinitate ageretur.*

*Basilik,
dor.*

*The Scott
heretofore
gave no so
bad lan-
guage to the
English Bi-
shops.*

1. Pet. 5.2

As touching your answer to the last charge, you cunninglie omit what is found in the letter, a word at least of approbation to the office of Episcopacie, in that Bishops are call'd guides, or leaders of Christs flocks, wherein a superintendence, Prelacie, or precedence is own, they being Pastorum Pastores, for by the flocks there is mean'd the inferiour Ministerie, not Laitie, otherwise that text of St. Peter is unfildie applied, *Feed the flocks of Christ, which is committed to your charge, caring for it not by constraints & p'scophuntus id. a' nagkaffs [& p'scophuntus is being Bishops over it] where a' nagkaffs must relate to the Ministeri who were constrained to weare the cap, surplice, & gippes, or else be deprived of all Ecclesiastical function as your Assemblie complains at the very beginning of the letter.* Yet had they writ no more then you produce, & had been of the same minde with you now, it would follow necessarilie that you acknowledge several members of Antichrist Ministers of the word, reverend Pastours & brethren of the Kircke. Which give me but under your hand in your next. My Lord of Derrie I presume will use you, as his profess'd brother very kindly, & trouble you no more about that businesse. I must adde this, Mr. Knox, as furious otherwise as he was, before Queen Elizabeths time when at your Historian relates in his life, K. Edward VI. offered him a Bishoprike, he refus'd it with a grave severe [yet not so severe] speech saying the title of Lordship & great state had quid commune cum Antichristo, somewhat common with Antichrist, he sayd not the office of an English Bishop was Antichristian, nor his person a limbe of Antichrist himselfe.

*Though
they acted
enough a-
gainst their
Bishops at
home.*

What the same Assemblie sayd or did about the Arch-Bishop of St. Andrewes was in the midst of their freanzie, when, as by their actions may be judg'd, they had already made good what they threatned, & were become subjects or slaves to the tyrannist of the Devil, whose title their successours, have these last ten yeares renewd, & payd a greater homage then ever, to that Lord.

What you suppose is a grant of the question, *Thas sume 80. years agoe*

as the Scots might admit the Protestants Bishops tolerable in England, the law being still the same upon which they are founded, & if their practice be not, which is more then you prove, whatsoever it may detract from their persons, it derogates no thing from the continuance of their office. Neither hath your inspection been so accurate of its nature, but that like unskillfull physicians, ye have cast away that balm of Gilead whereby the health of the daughter of Gods people must be recovered, & like ignorant simplers, have throw'n over the hedge for a noxious weed that Sovereigne plant which God ordain'd for the perpetual service & sanitie of his Church.

Ierr. 8.22.

As for those crimes which you mention, though you will never be able to make them good against the Reverend Prelates of any the three Kingdomes, yet for shame say not for those you got the consent of the King to condemn, kill & burie in your countrey the sacred order of Episcopacie in this Church. His Majestie having not expressed the least word or syllable to that purpose. The most that ever he yeilded was this. For it should be considered that Episcopacie was not so rooted, & fasted there [in Scotland] as it is here [in England], nor I (in that respect) so stricly bound to continue it in that Kingdom as this: for what I thinke in my judgement best, I may not thinke so absolutely necessarie for all places, & at all times. Not so rooted & fasted, nor so absolutely necessarie implies no act of evering the foundations both of Religion & Government &c. nor can such an act be so pleasing to Kings, nor that order, which is wholly employed therein, win so much upon their affections & judgements as to make them professe so the world they thinke is best, as you see our King of blessed memorie hath done.

The crimes alleged not the grounds of R. Ch. 1. his concessions against Episcopacie in Scotland

When England thereafter, as you terme it, did root out that unhappie plant, they danc'd after the Scotch pipe, though England was neither in that thing, call'd an assemblee, nor in any full & free Parliament that did it. They were but a few rotten members, that had strength enough then to articulate their malice in a vote, but have since given up the ghost being cut downe by the independencie of the sword, & their presbyterie with them, for a sinking weed throw'n over the hedge, or Severus wall, into Scotland, where they, & their blew-bottle brethren are left to lie unpitied on the dunghill together. The rest of the Reformed Churches elsewhere did never cast out, what they never had, such an happie plant as regular Episcopacie in their grounds, those that have as some such I have told you there are) carefullie keep it. The one part hath been more wise in their actions, the other more charitable to us in their words. Let the Scots applaud, or clap their hands when they please, there is an act behind, the plays not yet done.

Episcopacie in England not put downe by a legal Assemblee, & Parliament

CHAPTER II.

The Scottish Discipline overthrowes the right of Magistrates to convocate Synods, & otherwise to order Ecclesiastical affaires.

The Reviewer knowes not good logike when he meets with it.

THE Bishop doth not forget his challenge about the Magistrates right in convocating Synods. But if Mr. Baylie's eyes be too old to see a good, argument in an enthymem, let him take it out of an explicite syllogisme, which may fairlie be draw'n out of His Lordships first & second paragraph in this Chapter.

MAJ. *That Discipline which doth countenance the Church to convent within the Magistrates territories, whensoever, wheresoever they list: To call before them whomsoever they please, &c. doth overthrow the Magistrates right to convocate Synods. to confirme their Acts, &c.*

MIN. *But this new Discipline doth countenance the Church to convent within the Magistrates territories, whensoever, wheresoever they list, &c. Ergo,*

CONCL. *This new Discipline doth overthrow the Magistrates right to convocate Synods, &c.*

The Major his Lordship proves from that know'n Sovereignie of power wherewith all Princes, & States are indued; From the warinesse of the Synod of Dort, Can. 50. From that decree out of Anth. Cand s. min. Synods ought to be called by the supreme Magistrate, if he be a Christian, &c. From the power the Emperours of old did challenge over General Councils; Christian Monarches in the time of Poperie over National Synods; The Kings of England over their Convocations: The Estates of the United Provinces. From the professions of all Catholikes & Protestants in France, very particularlie & liberallie the State of Geneva, where the ordering of all Ecclesiastike affaires is assumed by the Saigniorie.

The Minor, he takes for granted, is know'n out of all the proceedings in the Presbyterie; which from time to time have thus convened, & convocated themselves, & therefore His Lordship onelie intimates it in his first paragraph, yet afterward proves it in part by an Assemblie, meeting when it had been prohibited, & sitting after it was discharged by the King, which the 20. Presbyters did at Aberdene

Anno

Anno 1600. And all this with the Reviewer, is to *forget the challenge*, because he hath *forgot his logike*, & the *new lights* hath dazeld the eye of his *old intellectual facultie* to discern. The truth of it is, this was a little too hot for Mr. Baylies fingers, because it makes such clear instances about the *Synod of Durs & Geneva*, wherein they differ from the *Scottish Presbyterie*, which he will not owne because he every where denies, & therefore takes no notice of it as he goes.

Nor can any ignorance of the way of the *Scottish Discipline* be imputed to the *The Bishop* Bishop, who produceth, so numerousslie, the practical enormities thereof, & strikes at the very foundation as infirme, because *contra- of the way* *rie to the know'n lawes & lawfull custome*, the *supreme Magistrats dissenting & of the Sco-* *disclaiming*. For what he pretends to have been unquestionable au- *ish Disci-* *thenike* by vertue of *Parliaments Acts & the Kings consent since the first re-* *plins*. *formation*, I have otherwhere successivelie evidenc'd, up as farre as the unhappie beheading of Marie Queen of Scots in England, (to which the rest may be hereafter annexed) to have no other strength then what rage & violence could afford it. The power which he sayth *The Review-* every man in Scotland gives the King, *without controversie*, to call extra- *ordinary Assemblies when he pleaseth*, takes not away, in its haft, the *ordinary Sophy-* *maine* part, of the Bishops objection, implying no negative to this. *That the Presbyterie, hath often extraordinarilie assembled without the Kings leave,* *may against his commend*, nor will they be checkt in that rebellious li- cence by his power.

What the Bishop meanes to *speake of the Kings power in chusing Elders, &c. The Bishops* Mr. Baylie might know, but that still he hath no mind to take notice, meaning a- *That in the former paragraph His Lordship spake of a feignorie*, *boue the* *a Civile Magistrats at Geneva, to which at the end of the yeare are presented the Kings power* *Elders, & by that continued or discharged. The Civile Magistrats in Scotland in chusing* *hath no more power in placing or displacing, (which before was calld consti-* *Elders.* *ning or discharging) the Elders, then in the election of the Emperour, whose* *inherent right he conceives to be as good there as at Geneva, there-* *fore if the lawes do not expresselie provide it, they are such, he* *thinks, as tend to the overthrowing of that right. This His Lord-* *ship meanes as part of that he was to prove, being a clause in the title* *of his Chapter.*

Your closing with the *Parliaments*, which the Bishop hath not men- *Ecclesiastifi-* *tion'd*, is but to beget a wonder by making an *hermaphrodite of the* *question which before was but single in your sexe. You are not so un-* *ited, but that I can unwist you, & though against your will, consid-* *er, in this case, the Presbyterie by it selfe. The making of Ecclesiast-* *like lawes in Scotland (as for England it shall not be here disputed, as*

The head of
the Church.

desirous as you are to be wandering from home) was never, in justice, nor with any Kings consent, referred, so absolutelie, to Ecclesiastike Assemblies, as not to aske a ratification from the crowne. What the Bishops minde is about the head of the Church will be cleartie rendred when just Authoritie demands it, but His Lordship thinkes not good to be catechiz'd by every ignorant Scottish Presbyter, nor give answer to every impertinent question he puts in.

Assemblies
are the
Kings arbitrarie Coun-
sels.

If your fingers itch to be handling the extrinsecal power in the Minister derivative from the supremacie of the King, you were best turne over Erastus & the learned Grotius, after which I guesse we shall heare of you no more. Your Assemblies are *Arbitraris* but at Royal pleasure otherwise then as by your covenanting sword you cut of their relation to the King & his great Councils. So that your Kings were willing to accept, & had good reason to assume, more then ever you would give them.

The Bishop
had reason
to instance
in particu-
lars.

How you robd them of their right by your multipli'd rebellions see Scottish-Presbyterian selfe conviction in my Epitome of your storie.

If the Bishop had left this matter in generall, your hue & cry to be sure, had gone after him for particulars. His reasoning stands not to the courtesie of your indulgence, being grounded upon the Acts of your Assemblies, whose backs had been long since broke with the weight, of no peckadilloes in disputing, but high & mightie villanies in rebelling, had it not the strength of the whole lay Presbyterie to support it. Though by the way I must tell you, The failings of your officers may be taken as naturall to, & inseparable from your office, when, having been so notoriouslie publike, they passe without your censure, or dislike. So that this more, as much as you miskenne it, will prove a beame in your eye, & of such consequence in this argument, as you will scarce finde the way through the most hainous particulars that follow.

The Assem-
blie confess
with the
King about
his com-
mand.

The first of which layes such a blocke in your way, as you can not step over, till you have as good as acknowledged one of the principal articles in that charge. You confesse His Majestie did write from Stirling to the General Assembly at Edinburgh 1579. that they should cease from concluding any thing in the discipline of the Church, during the time of his minority. And how well you obey'd it, we may collect by what followes. Upon this desire [dutifull subjects would have taken it for a command] the Assembly did abstaine from all conclusions that we shall see presentlie Jonellie they named a Committee to goe to Stirling for conference with His Majestie upon that subject. Any man that is acquainted with your Assemblie logike will know that this clause with the onelie, if it passe

it passe not for a conclusion, carries the force of two *promises* with it; And he must be very ignorant in your storie that hath not found all your conferences with your Kings to have been *consents*. Whether this was so or no, I leave to the discretion of the reader, when he sees what you say followed thereupon. *Immediately a Parliament is called in Octob. 1579. And in the first Act declares & grants jurisdiction unto the Kirke And declares that there is no other face of a Kirke, nor other face of Religion, then is presentlie, by the favour of God established within this Realme, And that there be no other jurisdiction Ecclesiasticall acknowledged within this Realme, then that whilke is & shall be within the samen Kirke, or that which followes therefra concerning the promissis.* Now let us lay all this together. The young King is resolved to have no meddling with the discipline, yet no sooner doth he see your Commissioners sweet faces, but immediately *a Parliament is called* And in that Parliament your Discipline must have the primacie In the Acts; And that leading Act must not onelie establish what you have at hand, but, upon the engagement of Regal & Parliamentarie power, purchase all future possibilities of your pleasure, & give your invention a patent to play the wanton. There must be some witchcraft sure in your Committee, & (by your relation) a magicke spell to retrieve on such a sodaine, the Kings wandring affections to the Discipline.

But when I finde His Majestie professing, that *after ten yeares of age* you never had his heart. A brother of yours lamenting that for *five yeares* before this you had had a perpetual conflict with the Bishops, & ever got the worst. That *most of the Nobilitie*, upon several interests, were at this time bent against you, I am at a losse for the Kings libertie, as much as for some other concurrent due authoritie, in this Act, & reade nothing but your violence in these proceedings. But let us see how you & a namelesse friend of yours agree. He tells us the letter that Dunkenson brought to this Assemblie had other-guede contents.

That the King onelie quickned your dispatch in consultation about some head of the discipline, & preparing your unanimous result for the consent of the Parliament that followes.

The Kings jealousy of your meddling with these affaires he seesmes to anticipate by two yeares of your account & if there were any such thing, whereof he doubts, he sayth the King was better informed of the truth. He farther complains of two whole leaves about this buisnesse that were rent out of your publike records. that ever since left posteritie in a cloud this was done in the yeare 1584. which he calls *the house of darkness*. You say *the authentike Register*

Conf. at Hapt. Court. And Meth. vin Epist. ad Th. Ber. 1579. K. J. & his Nobilitie against the Discipline. Vindic. Epist. Hieron. Philadelph The Reviser & his brethren agree not in their storie. Duo folia dilacerata & in ignem conjecta.

veri are extant, & convince the Bishop to be heire of falsehood. *Error cæcus*
quæ capis eas All the truth that I can picke out of this confusion is,
 That the King was disaffected to the Discipline; That the Assem-
 blie did not obey his command nor answer his desire with their si-
 lence; And that what *consens* you say, he gave the King's name *soon after*,
 was either forg'd, or procured by constraint. What followes con-
 cerning your rigour to the Papists, & many orthodoxe Christians
 comprehended in that title, is easilie credited. But you should have
 done well to have set downe the names *Dominorum Consilii ex quo-
 rum deliberatione proclamation* was made, & then we should have know'n
 how neare they were of kinn to your faction. Some bodie tells us,
 That the Ministers did deliberate, & Buchanan did act [according to
 the maximes of loyaltie he publish'd.] That the King's name was to it,
 & what else you pleased, is not much to be doubted, when you had
 got his person in your power. For how short a time you could
 keep his inclination to the Discipline, which was proclaim'd, ap-
 peares out of your storie of an Assemblie mans penning. How
 cordiallie peremptorie the King was in his command, & how forward
 in subscribing whatsoever is in the *Act* for the *short Confession* of sayth;
 And what good effects it wrought among the people, you may take
 notice out of His Majestie speech in the Conference at Hampton
 Court, wherein he shewes how ridiculous the thing was, & the
 person that drew it up. *I thinke it unfit to thrust into the booke every position*
negative according to the example of Mr. Craige in Scotland, who with
 his *I renounce & abhorre, his detestations & abrenunciations*, did so amaze the
 simple people, that they not able to conceive all those things, utterlie gave over all,
 falling backe to Poperie, or remaining still in their former ignorance. These are
 the Kings words about Mr. Craige the Authour, & his Confession,
 which you may compare with the Act, you pretend to at your leisur-
 e. The approbation of the *Assemblie* was but the harmonie of a faction,
 such being excluded as were not prejudged approvers or, if præ-
 sent, overaw'd by a prævalent pattie in their vote, as much as other
 Ministers abroad, by Philadelphi Vindicatours confession, in
 their consent. *Quis credat quenguam, qui rem sacram administrabat.....*
ausum fuisse calculo suo non probare. Or if they were free & did ap-
 prove it, they did it in that sense that many Orthodoxe persons did
 weare or subscribe it in eam confessionem jurasse neminem Pres-
 byteriorum regimini alligat. Which King Ch. 1. in his large Declara-
 tion tells you to be *consistens with Episcopacie, is unquestionable true.*
 Or it may be the register of your approvers was handled as the
 roll of subscribers; wherein were a great many more names then
 had

Geor. Con.
 De duplic.
 stat. Relig.
 apud Scot.
 lib. 2.
 ministri cū
 omnia ex
 suo suorum-
 que arbitrio
 pendere, fa-
 vents & an-
 nitente im-
 primis Bu-
 shoppis,
 ceruerent,
 &c.
 K. I. his
 dislike of
 the short
 Confession.
 Many un-
 justifiable
 practices
 about it.
 Vindic. E-
 pist. Hieron.
 Philadelph.
 Archiepis.
 Fan, S.
 Andr.
 Pa. 1 77

had been hands *addo Episcopos nunc sedentes & magnam partem Ministrorum subscriptiones illas inficiari.* The opposition Of the Kings Commissioner it may be was ingrossed in the two leaves torne out of your publike records, if not left out as impertinent to the proceedings of that Assemblie. If he gave a passive consent by his silence, it was in conformitie to his Masters subscription & command which you mention'd. The direction of His Majestie for the 30. *Classical Assemblies* was specializ'd by your power which did direct him. The erecting of them was with no intent to pull downe Episcopacie, as may be, in effect gather'd from your words. For if they remains to this day, the same stood while the Bishops were in power as subordinate chapters or consistories unto them.

These same Noble men, you speake of, were most of the Nobilitie, as your Brother Andr. Melvin doth acknowledge *relinquunt nobilibus plerisque.* And these did not now erect, of new, a singular Episcopacie, but maintained that which had been legallie established. And this they did, not onelie to hold fast their Ecclesiastical revenue, but upon other more conscientious grounds, as he ingenuously confesseth. Viz. To keep the state of the Kingdome entire from being rent in pieces; *sublatu enim Episcopatu regni statum convelli.* To preserve Majestie due to the King, *conservatis Presbyteriis regiam Majestatem imminui.* And, by asserting his right to some Church revenues, to prevent the utter exhausting of his exchequer *bonis Ecclesiasticis regis avaritiam exhausturi censeantur.*

That the Nobilitie enjoyed so much of the revenue, beside what was payd in to the King, came upon the perpetual divisions rais'd by the Presbyterie in the Kingdome, which perturbing ever the establishment of the Episcopall order, & voting them to have no more right to the meanes then they had to the office, the learned at least & prudent Nobilitie having better assurance that neither power nor meanes belong'd de jure to the brethren of the discipline, it is not unlikelie, till the controversie should be ended, they framed a kind of plausible argument to continue the stewardship in themselves. Yet in the meane time, by your leave, they did effluinate more then a stile in this & suchan Bishop: And this kind of Prelates pretended right to every part of the Episcopall office, & exercis'd much more then you mention'd. Which having been made good against you in several volumes, I shall onelie bring an undeniable argument, by producing *consuetudines reas*, the whole packe of Covenanters of all orders & qualities, aswell Ministers, as

Archiepif.
Fan. 5.
Adr.

Epist. ad
Theod. Bez.
The reason
upon which
the Nobilitie
maintain'd Bi-
shops.
Pseudo-
Episcopatu.

The Presby-
terie the
Cause of the
Nobilitie
keeping the
revenue of
the Church.

Episcopacie
more shew
similar by
the Cove-
nanters
acknowled-
gements.

others

others, Who in their publike bill or Complaint, upon which an Act of the Presbyterie of Edendburgh passed Octob. 24. 1638. have these words. Whereas the office of a Bishop (as it is now used within this Realme) was condemned by the booke of policie, & by the Act of the Assemblie holden at Dundee, Anno 1580. Whereof these are the words; For asmuch as the office of a Bishop (as it is now used, & commonlie taken within this Realme) hath no sure warrant from Authoritie, &c. Hence I argue thus. The office of a Bishop now used in the yeare 1580. & the office of a Bishop, now used in the yeare 1638. is ex confesso the same. But the office of a Bishop 1638. consisted in the power of ordination & jurisdiction: Ergo so did the office of a Bishop 1580. And as much is implied by the Act of that Synod which condemnes expresselie the power as well as the title of Bishops, & that with reference to the persons of the Bishops then living, that had executed this power, & were to lay it downe or become excommunicate. Therefore you shew us but the halfe face in your discovrse about their voting in Parliaments, into which employments they crept not, but came upon confidence of better authoritie then any general Assemblie could give them, as shall be proved hereafter, particularlie in the case of Rob. Montgomerie Arch-Bishop of Glasgow whom you name. That there was some debate takes of somewhat from the Kings forwardnesse in commanding, subscribing & directting in special. That he shew'd his good satisfaction, I beleeve not, when you publiish it with a blancke Reviewer. But the Warrier here jumps over no lesse then 27. yeares time, &c. Ans. The Bishop undertooke no continued historie of your Disciplinaryan rebellions. Therefore in passing over 27. yeares he sav'd himself a trouble, but hath done too great a courtesie for you, unlesse you were more thankefull for his silence. Though indeed this signal rebellious Convention of a few stubborne ignare's at Aberdener shewes to what an height & maturitie of mischief your other sucking Conspiracies had come to; if Royal presence had not been at hand to suppress their growth & nip these blacke boutefeus in the bud. That King James at that time was by his English Bishops perswasions resolv'd to put downe the general Assemblies of Scotland, is disavowed in words by publike proclamation, bearing date the 26. Septemb. & in act by appointing one to be holden at Dundee the last Tuesday of Julie. Yet if he had, with the grave advice & consent of his three Estates, your Church lawes & constant practise must have strooke faile, as it afterward did, unto the supremacie of that power. Himselfe telling you, That no Monarchie either in Civill or Ecclesiastical policie, had then attained to that perfection that it needed no reformation; Nor that infinite occasions

The Bishop
too courteous
in passing
over 27.
yeares storie

meane, base,
& abject
persons, who
were never
any way re-
markable as
men of
great gifts
Decl. of His
Majesties
Counc.
Imperfect
policie alter-
able as the
Kings plea-
sure.

mights

might not arise, whereupon wise Princes might foresee; for the benefit of their Subjects, just cause of alteration. For what immediatelie followes, take His Majesties answer out of a Declaration penned with his owne hand.

As to the nature of their particular priviledge in holding of Assemblies, they have in this their last pretended Assembly broken the limitations of that priviledge that is clearelie set downe in the first Acte of the Parliament in the 92 yeares, which is the latest & clearest warrant for their Assembly. For there it is speciellie provided. That as We give them license for holding of their Assemblies once in the yeare or oftner as occasion shall require (which proves that all their power onelie proceeds from us) so must it not be convened without our owne presence; or then of our Commissioner, nor on day, nor place set downe for the next Assembly, but by Our, or our Commissioners appointment, except we be not pleased neither to goe in our owne person, neither to send any for assisting the said Assembly. And how these limitations have bene observed by them at this time, as the world judge, first in not obayie refusing the presence of our Commissioner, but most contemptuously & injuriously barring the doore upon him, & next in setting downe the dayes of the next Assembly without either his priviledge, or consent.

The Priviledge of Assemblies limited.

The letter which His Majesties Commissioner Sr. Alex: Strayton of Lowrenston offered you know was a missive from the Lords of the Council, not addressed to them as to an Assembly, & therefore no such capacity requir'd to their receiving it. His Majesties letter to the Commissioners of the general Assembly signifying his pleasure to have the appointment of this meeting deferred, & no new indictment to be made without his consent, having been long before delivered, & the substance of it by them communicated to the severall Presbyteries of the Kingdome. In contempt whereof these persons assembled at Aberdene, where, the day before they sate downe, was a publication at the mercate Crosse of a charge to the contrarie from the Lords of the Council. Beside, they had not, His Majestie tells them, any warrant to hold a new Assembly, without the presence either of the Moderatour of the last, or of the ordinarie Clerke of the Assembly. As for their dutifull demeanour afterward, That they rise immediatelie after the reading of the Missive, Mr. Baylie knowes to be absolutely false. Howsoever, the naming a day for the next meeting was against an expresse clause in His Majesties letter, which by the Council is call'd a *Rebellious, & traitorous misbehaviour*.

The Legal proceedings against the Aberdene Assembly

For the trouble that followed hereupon, if by the counsel of Archbishop Bancroft, that could not be pernicious, because the proceeding against them was legal. They were call'd before the Lords of His Majesties Council; had libertie given them to entertaine lawyers, & make their defense, which prov'd a *Declinatur* (disclaiming all subjection to His Majestie, & His Council; This *Declinatur* was repell'd;

Their obstinacie.

pell'd, & they were found to have unlawfullie conven'd; His Majestie commanded that the ordinarie course of justice should proceed. Whereupon Sixe of them were presented upon panel at Lynlithgow before His Highnesse Justice being the ordinarie Judge, who had joyned to him a great number of Noblemen, &c. Their indirement grounded upon the first statute in May 1584. Two of their Procuratours, & Counsellors at law, not being able to perswade them to a course of humilitie, did upon their obstinacie refuse to plead for them, Indeed Sixe, or seven of them, touched with the open discoverie made by the Kings Declaratour, upon humble submission were dismissed, & sent home to their charge. See more particularie of all these in the Declarations of K. James, & his Council 1606.

The Church festivals abolished in Scotland by no just Authority.

The next instance of the Bishops, Viz. *Their abolishing the chiefe festivals of the Church*, the Reviewer can not justifie to any purpose either from the *authorities* or the *time*. For first this great Council of Scotland were but a *parcel* of the rebell Nobilitie that had of late deposed, & persecuted the poore Queen Dowager to the death, And now having the yong King & Queen at as great a distance as France, at the same rate order the affaires of the Church as they had the policie of the State. The charge they gave the Assemblie brethren dated the 29. day of April 1590. (the summe whereof is so formallie placed in the front of the Discipline) was upon procurement by themselves, It being ordinarie with them, when they had any new device on foot, to extort some pretended authoritie by their letters. Therefore it is but a mocke obedience by service not onelie offered, but obruded. Nor was it so pleasing to them, whom they here owne for their masters, but that after many dayes perusal, it was with dislike, & scorne rejected by diverse. Those that sign'd it had no power to ratifie it, no more then just before, the Confession of sayth, which they were faine to send over into France. And how their Act or promise in secret Councell, dated the 27. of Ianuarie, was illuded from time to time, Knox relates, & very much laments in his storie. For the *time*, there was no such *Parliament* intervall as required the diligence of the Council of State: for what they call'd a Parliament, though none, was but newlie dissolv'd, when presentlie consultation was had how the Church might be established in a good, & Godlie policie. The reason of which haste was lest, the yong Queen should come over, & interpose her Royal authoritie in this great Council of State, as she did afterward, & rejected the Discipline, for all the Act of State that had passed on it, demanding *How many of those that had subscribed would be subject unto it*, & her Secretarie telling them. *That many subscribed*

subscribed in fide parentum, as children are baptized.

Those dayes which Mr. Baylie calls here *fond feasts*, out of the booke of Discipline & that farther *abominations*, were not thought such by the Primitive Christians, who were strict in the solemnitie of such times. And if the writings of the *ancient Fathers*, & the *Godlie*, & approved *lawes* of Iustinian the Emperour might be admitted, as once they were offered, to decide the controverſie betwixt us, we know what Would become of this part of the Discipline. The authoritie of the Church, warranted by the holie Scriptures is sufficient to iustifie them, & us in this observance. Nor were the Scots so fallen out with these *abominations*, but that they let them stand in the Calendar before their Liturgie, &c. And there were a people in Scotland which, in the Bishops dayes, did celebrate those feasts, Therefore ever since they have not shew'd such readie obedience to that direction of the Discipline. See the Bishop of Brechen's defense of the Perth Articles.

Your farre-fetched comparison accidentallie improves the Bishops knowledge by a seasonable experiment, Who findes the Disciplinary barbarismes in Scotland as monstrous as any he ever read of in Japan, & your nullities in religion as many as *Vtopia* hath in policie, or nature. If your thoughts had not been rambling so farre for recruits to your malice, you might have been furnish'd with tryth nearer home, which His Lordship brings nnto your doore. As fine as here you make your selfe for the triumph, out of every wing you plucke, you will by & by be at a losse for your *victorie*, & must then weare your blew cap without a feather. For (that you may know my meaning) His Lordship can afford you no such pretie thing as the antichronisme you lay hold on. He sayth not, That statute of treason was in being in the yeare 1580. And his Printer you might see, had done him so much right as to set a number 4. yeares older directlie, against the place where it is mention'd. His Lordships words are these Which ridiculous ordinance was maintain'd stiffelie by the succeeding Synods, notwithstanding the statute, That is shoud be reason to impugne the authoritie of the three Estates.

The plaine sense whereof is this, The succeeding Synods to the yeare 1584. maintain'd it stiffelie. And not onelie they but likewise the succeeding Synods afterward, notwithstanding the statute then made, That &c. Yet, not to be too literal, That there should be three Estates, to whom your brethren presented their Assemblie Acts as they did, by the King & them to be confirmed, even before the yeare 1580. & yet, That to impugn the authoritie of the three estates or to procure the innovation, or diminution of any of them, should have no statute nor law to make it, at least interpretative, reason, is a peice of politikes that Japan. nor

C. 2

Vtopia

The primitive Christians observ'd them

Orat: of the Prosest. of Scotl. to the Q. Reg. 1558.

The Bishop not mistak in the Scottish Chronologie.

Utopia, will never ownè, nor any man that is civiliz'd in submission to government beleve.

The businesse of *appeales* we are to meet with in the chapter following, & so farre you shall have leave to travaile with the counterfeit credit of that untruth.

*What kinde
of Presby-
teries were
erected by
K. James
& his Com-
missioners,
& to what
purpose.*

*Bishops to
preside in
them.*

*Declar.
1582.*

*The abuse
of the Kings
indulgence
by the Pres-
byters.*

What you meet here such a positive constant of *Lundie the Kings Com-
missioner* in that Assemblie, even now went no farther then a suspense in silence, where all you found was, That is *appear'd not be oppos'd*. And how that might be I there gave you my conjecture. In the next Assemblie 1581. the Kings Commissioner *Cepprington* was not so hasty to erect in His Majesties name *Presbyteries* in all the land. The businesse was this, The King sends him, & *Cunningham* with letters to the Assemblie at *Glasgow*, to signify, That the thirds of the Ecclesiastical revenues, upon the conference had between his Commissioners, & those which they had before sent from *Dundee*, were not found to be the safest maintenance for the Ministrie, they having been so impair'd in twentie yeares before, that nothing of certaintie could appeare; That thereupon had been drawn a diagrame of severall Presbyteries, whereby a division of the greatest parishes was to be made, & a uniting of the lesse to the end that the Ministers might be with more equalitie maintained, and the people more convenientlie assembl'd; That His Majestie had determined to send letters to severall of his Nobilitie in the Countrey to command their meetings, and counsel here about. This he did not till the next summer, nor was any thing effected diverse yeares after. The conventions of the Ministrie were to be moderated by every Bishop in his Diocesse, who was, by agreement, to preside in the Presbyteries with in his limits. So that the modelling Presbyteries was onelie for setting a convenient revenue upon the Ministers, & so farre was it from abolishing Episcopacie, that the Bishops were to have the managing the affaire.

It would not have cost you, nor your printer, much paines to have put in what hapened before the yeare 1584. The opposition against your abuse hereof by the Bishops *Montgomerie & Adamson*; His Majesties discharging by proclamation the Ministers conventions, & Assemblies under paine to be punished as *Rebells*, publishing them to be *unnatural subjects*, *seditionous persons*, *troublesome & unquiet spirits*, members of *Satan*, enemies to the King & the Commonwealth of their native Countrey, charging them to desist from preaching in such sort as they did viz. against the authoritie in Church causes, against the calling of Bishops, &c. removing imprisonment, inditing them, &c. Which put you upon the desperate attempts of surprizing and restraining His Majestie's person, whereof otherwise. So that the King, you see, had very good preparatives to purge

purge his Kingdome of such turbulent humours, before Captain Stuart put him in minde to make use of that physike. Which Captaine James was no such wicked Courier, when the saints in behalve of the Discipline, set him up to juffle with *Esme Stuart* Lord Aubignie for the nearest approach unto Royal favour.

The E: of Arran no wicked Courier.

This Parliament 1584. was summon'd with as loud a voyce as any other, & was as open as the sun at Edenburgh could make it. Nor was Captain Stuart's crime about it such as to denominate his exile the vengeance of God, which was wrought in the eyes of the world by your rebellion. Nor his death by Dowglasses high way murder, aveng'd afterward in alike terrible destruction & that in Edenburgh high street, where *sanguis sanguinem testigis*: blood touched blood, though I dare not, as you doe, judge for reward, nor divine such ambiguous cruelties for money, being no Priest nor Prophet, as you are to the heires of those bloudie soldiers in Micah [chap 3.] I dare not say that it either was the finger of God, though he employ not the hand of his power to re-straine them.

His blood reveng'd.

Rev. these acts of his Parliament the very next yeare were disclaimed by the King, &c. Ans. They were not disclaimed the 21 of December the next yeare, when James Gibson being question'd for disloyal speeches about them before His Majestie & his Council, very impudentlie told the King, he was a persecutor for maintaining them, and compar'd him to Ieroboam, & threatened he should be rooted out, & conclude that race. His confidence was in the returne of the banish'd Rebel-Nobles, who forced all honest men from the Court, possessed themselves of His Majesties person, & acted all disorder in his name. This was the regular reitoring of Presbyterie, which to say was never more removed to this day, in that sense, you must speake it, is to abuse the ignorance of some new convert you have, got in the Indies, who it may be, at that distance, know not that Bishops had the visible Church government in, Scotland, for about threitie yeares together, since that time.

Bishop Bancroft Dang. Posse b. 1. Gibson bold speeches to the King.

Rev. The Warners digression to the the perpetuities of Bishops in Scotland, &c. Ans. The perpetuities of their order in that Kingdome is no digression in this place, where His Lordship shewes your practical contradiction in pulling downe Episcopacie with one hand, & yet setting it up, though under the name of Superintendencie, with the other.

Perpetuities the Bishops in Scotland.

The sequestering their revenues, & altering their names, & pruning off some part of their power, he takes to be no root & branch ordinance, for the deposition of their office, or utter extirpation of their order. This he asserts to be the greatest injurie your malice could ever hitherto bring about, & therefore goes not one step out of his way to

The Reviewers long reach for the antiquitie of Presbyters.

let you know. That *Bishops* have been *perpetual* in your Church, Nor doe you out of yours (but keep the same path of truth you began in) in acquainting us with the antiquitie of Presbyters, who, it should seem are *terra filii* that sprung up in Scotland, like so many mushrooms, the next night after Christianitie came in: Though he that is read in your opinions & actions, will take it for granted that you must pay the acknowledgement of your Presbyterie to the Sanhedrin, & your sects conversion to the Jewes.

..... facile est credere Vltorem Pontificem ... in Scotia reperisse multos quos salutaribus undis exspiraret alios quos Iudaizantium in seceras error. G. Con. De dupl. stat. Rel. apud Scot. lib. I. Multi ex Britonibus Christiani servitiam Dioclesiani sementes ad eos

[Scotos] confugerant in quibus complures doctrinae & vita integritate clari

in Scotia subsisterunt, vitamque solitariam sanctitatis opinione apud omnes vivebant, ut vita sanctorum cella in templa commutarentur. Ex eoque consuetudo mansit apud posteros, ut prisci Scoti templa cellas vocent. Hoc genus Monachorum Chaldaeos appellabant mansitque nomen, & institutum donec Monachorum genus recentius in plures divisum esset eos expulit Buchan. Hist. lib. 4

If you will impudentlie crowd it into the companie of the first Christians that came into Scotland, you can not denie but that for some part of the Centuries you speake of, it was confin'd to the monkes cells, never came to clamour at the Court, & the poore Cuddies, with a great deale more humilitie & pietie, then the Covenanters, carried it in their conles.

Rev. & after the reformation there was no Bishop in that land. Ans. The reformation you meane, began the day before, or after the Greeke Calends, & if you will helpe me to an account of the one, I shall know how to order the *ava* of the other. Many yeares confusion there was of Poperie, Presbyterie & Superintendencie. The reformed Episcopacie could never get ground till King James set it forward, & then it went not far before it met with your violent encounter by *Sword*, & *Covenant*, which never suffered the *crowne* nor *Miter* to stand long unshaken, till both were held up by the *Armes* of England, & the Kings person secure at a distance to command you. That ever such a thing as reformed Presbyterie according to the Canon in your Discipline, had the free positive consent of King, & Parliament (without which it can not legallie passe for the Religion of your Kingdom) I denie to be visible any where in your storie.

Rev. till the year 1610. Ans. That yeare did indeed complete the Episcopal power, which King James had by degrees pioussie, & industrioussie promoted many yeares before.

Rev. When Bancroft did consecrate three Scots Ministers, &c. Ans. A brother of yours tells us they were consecrated by Bishop Abbot: As evil as their report was the men were not so bad, as their names need be in charitie conceled. They were *John Spotswood*, *Andrew Lamb*, & *Gavin Hamilton*, Bishops of *Glasgow*, *Brechen*, & *Galloway*. Who enjoy now their reward in heaven for the reviling they had on earth, it being

being for *Gods sake* & his Church] according to our Saviours promise, *St. Matth. 5. 11.* The first was a man for zeale to the Church, fidelitie to the King, prudence in Government, & constancie under affliction singular, & inimitable, & indeed for his excellent gifts onelie hatefull to the Disciplinarians, though especiallie because he through long experience was of all Scorish men best acquainted with & ablest to detect their crosse wayes to the King & all Sovereigne Magistracie. He died piouslie, & peaceable at Westminster in the second yeare of this rebellion, & was buried in the Abbey Church. The second was a great & assiduous preacher, even when he was blinde through extreme age, He also died in peace, & with the good report of all, except these calumniatores, who hold that no Bishop can be an honest man, & whose invention is so rich of nothing as reproaches against better men then themselves. The third was a reverend Prelate of great parts, & singular learning, a most constant preacher who lived in peace, & died in his bed.

Rev. *that violent Commissioner the Earle of Dunbar.* Ans. His violence did not carie him beyond his Commission, & because he executed that upon the rebellious Aberdene Assemblers, & would not take off some of his kindred or acquaintance who were in the jurie, that deliberatelie cast them in their verdict, nor intercede for their stay in Scotland, being desir'd you here meet with him at the Synod of Glasgow. Which being at large prov'd legitimate in every circumstance required by law, is in vaine condem'd as null by your faction. Nor was it corrupt in any more then three members of about 140. who being rotten drop of from the close union & harmonious suffrage of the rest.

Rev. *got authorized in some part of the Bishops office.* Ans. I hope you will not denie that Bishops were authorized to ordaine in this Synod. And into how many particulars their power of jurisdiction was branched your brother very pittifullie complaines. *jurisdiction in omnibus offendiculis, sive in doctrina, sive in moribus* *Armanus* *potestate excothorandi ministros, suspensionis censuram irrogandi, excommunicationem decernendi, &c.* you may reade the rest, & then tell us what part of their office was left out.

Rev. *Superintendents are no where the same with Bishops, much less in Scotland.* Ans. That they are æquivalent to Bishops is evident by the conformitie in their offices, & power. The particulars whereof His Lordship recites out of the fourth & sixth heads of your 1. Book Discipl. To which upon my Review I could adde some more, if those were not enough. Their *ambulatorie commission*, was no other then our Bishops *ambulatorie visitation*. If your onelie in the time before have any influence

Episcopacie insiralis authorized in the Synod of Glasgow Vind. Epist Hiev. Philadelph.

Superintendents æquivalent to Bishops.

influence here, & exempt them from all duties in their visitation, but preaching the word, &c. you cut of three parts of their injunction in the Discipline. If they were *onellie*, as you say, for a *time*, it concerns you to tell us where they ceas'd, & denie there were any since, or ever shall be more but upon some future new plantation in your Churches.

Presbyters
not to have
Synods as
often as
they list,
nor doe in
them what
they please.

Being pressed about obstruding your Discipline, you tell us. For the Ecclesiastike enjoying of a general Assemblies decrees a particular ratification of Parliament is unnecessary. Which holds not where the particular decrees of your Assembly transgresse the general intent of that Act whereby you are authoriz'd to meet. That relates to the *times* and *matters* to be treated of. In the former you are limited to *customs*, or *prescription*. In the later to the *doctrine*, & *discipline* receiv'd. Which are therefore ratified in such Acts together with your Assemblies, Presbyterie & Sessions: that obedience might be render'd upon the visible conformitie of your decrees & injunctions to that rule. But to make any Act of Parliament so general as to ratifie at adventure all possible arbitrarie commands of your Assemblies to the altering of the doctrine or discipline established, were to precontract affinity with all sects, & heresies, & to enter into an implicate league, or Covenant with the Devil about his worship, so it may be *de futuro ad placitum Synodi generalis*. Let me put this case, suppose a general Assemblies should, by an Ecclesiastical decree, enjoyne the canons of that Antichristian government against which you pretend your discipline is framed. Whether or no is that injunction authentike upon the general Act of Parliament for their Assembling without a particular ratification thereof? I might adde how ridiculous it is for you to make the power of your Assemblies so absolute, & yet trouble King, & Parliament so often with your importunate petitions to passe what is fullie ratified before, & that by their owne General Acts including that very particular for which you supplicate.

The King
consented
not to the
second booke
of Disci-
pline.

K. Ch. 1.
Larg. De-
clar. 1633.
pag 411.

The debates about the second booke of Discipline I beleieve: But that in the Assemblies 1590. the Kings consent to it was obtain'd, I can sooner admit upon undeniable authoritie, then your Logike, you pretend not to the perpetuitie of His Majesties personal *presence* which was but *some times*, & it should seem, not at that time of general consent. Nor is your Act for subscription so cleare in the assurance you give us that His Majesties Commissioner was there, you onellie take it for granted he was among the herd. Nor so explicite in his positive consent, you onellie collect it from a clowdie universal, & to serve your turne, honour him with a primacie in suffrage. Wherein you are a litle redundant in courtesie, there having been a time when if His Majesty, or His Commissioner sitting in Assemblies should denie his voyce to any

to any thing which appear'd unjust, & repugnant to his lawes, yet if that were concluded by most voyces, you would tell him he was bound *jura divina* to enforce obedience to your Act. The case, for ought I know, stood no otherwise here in this Assemblie. Where, to discountenance the testimonie you bring, you have been told long before now, That the *superintendents of Angus, Lothian Fife, &c. George Haye Commissioner from the North. Arbuthnot of Aberdene, &c.* others were dissenters from this Act about the discipline, whereby *Hu Majesties*, or His Commissioners consent becomes somewhat improbable, to the authoritie whereof such men as they had in prudence submitted, if not in dutie by their silence.

Refutes,
libel. De
Regim. Eccl.
Scot.

That *States-men in Parliament oppos'd it is evident.* That the King ever endeavour'd to get it passe, is your single assertion. *Neque usquam solum, neque polum, neque scriptum.* If your Church did, it was for want of worke, for you told us even now, To this a particular ratification of Parliament was unnecessary.

What the Bishops opinion is about the *patrimoine of the Church*, how farre, & by whom, & what part of it may be lawfullie alienated, when just occasion is given, I presume His Lordship freelic, & faythfullie will declare. In the meane time his challenge against the Scottish Presbyterians is without hypocrisie, & injustice, Himselfe & many other good Prelates having ever esteem'd it a fault, to call the annexing of some part of the Church revenues unto the crowne a detestable sacriledge before God. Nor can Mr. Baylie instance in any indefinite disputes, including all that hath been, or shall be given to the Church, that have happened since the first reformation between the Kings, of England & their Bishops. Who had they found their Princes rapacious sequestrators, would not have failed in their dutie modestlie to admonish them of the danger, yet had it may be abstained from calling them *thieves & murderers*, peculiar termes characteristical of the Discipline. To which I thinke I shall doe no injustice, if I assert that the revenues of Bishops, Deanes, & Arch-deanes, of Chapellries, Priories of all orders, together with the sisters of the monies, (abstracting from the favour of Princes) no more belong to the Scottish Presbyters, then they doe to the Musties of the Turke. The intention of the donors having never been that such strange catell should feed in their pastures. Nor can M. Baylie shew me any law that makes him heir to *Antichrist*, or a just inheritor of his lands. Beside, methinkes the weake stomach'd brethren should take checke at the meare offered unto idols, & any sicken shuld Presbyter be too nice to array himselfe in the ragges of Rome, or be cloth'd at that cost that belong'd to the idolatrous Priesthood of Baal. But, it may be in the heat of Reformation, they went to

The Bishop
no hypocrite
in his chal-
lenge about
the patri-
monie of the
Church.

1. Book Disf.
6. head
which be
longe not,
by heredi-
taire right
to the Pres-
byters.

Let. of K.
Ph. & Q.
Mar. Ann.
1559.

worke with the *coynng iron*, which they more then once got into their possession, & with them altered the *impresson of the beast*. And the *mantles & shrouds*. Which other armes being wanting, they very often tooke in their hands, were, possible, onelie to *turne up the Church land*, & whereever *crop* had been reapt by *Antichrist*, that abominable *globe* went downe to the center of the earth.

The Reviewer is the hypocrite.

Mainten- of the satisfaction.

pag. 10.

The Disciplinary-
arians
declaration
of their
judgements
in their im-
pudent &
imperious
supplicati-

What he talks about the *Prelatical jus divinum*, & their taking posses-
sions by commands from Court without a process, requires his instance, &
then he shall have his answer. In the interim he playes the hy-
pocrite in a question: What if then, [the Disciplinary-arians] had gone
to advance their rights to all *jus divinum*, when the Assemblie at Edinburgh
did so April 24. 1576.

But he sayth, all the Scots can be challeng'd for, is a mere declaration
of their judgements & simple rights in a supplication to the Regent's Grace.

Πόθεν τῇ παρθενότητι παύσαι δέ τῃ Βαλκῆσι.

These Scots judgements was not allwayes in righteoufnesse, and their
simplicitie in supplicates had many times more of the *Lion* then the *Lamb*.
Witness that to the *Queen Regent 1559*. where they declare their
judgements freely as true & faithfull subjects, they tell her, yet this is the
style of that declaration Except this cruelty be stayed by your
wisdoms, We shall be compelled to take the sword of just defense, &c. If
ye give eare to their pestilent counsel, neither ye, neither yet your poster-
itie shall as any time after this finde that obedience & faithfull service within this
Realme which as all times ye have found in us. In the assemblies supplica-
tions to the Lords of secret Council, May 28. 1561. the second ar-
ticle annexed to, which was for the maintenance of the ministerie,
this: Before ever these tyrants & dumbe dogs Empire above us we are
fullie determin'd to hazard life, & whatsoever we have received of God in tempo-
rall things And let these enemies of God assure themselves, That if your
Honours put not order unto them, That we shall shortly take such order, That they
shall neither be able to doe what they list, neither yet so live upon the sweats of the
browe. December 25. 1566. They order requiring instead of Supplicating
& Church censures to the disobedient. Their sixt head of Church rents in
the first booke of Discipline runnes very imperiouslie upon the must.
The Gentlemen, Barons, &c. must be content to live upon their just rents, &
suffer the Kirke to be restored to her libertie. And Jul. 21. 1567. They tell them
they shall doe it, & shall passe nothing in Parliament untill it be done. That ever
any assemblie in Scotland did make any other address to the Parliament for stipends
then by way of such humble supplication, I grant, is a great untruth. Nor
were onelie the third, thus petition'd for, but time after time all tithes,
rents, & whatsoever could be comprized under the *parsonages of the Church*,

Church, were demanded as insolentlie as could be, which meeties me every where in their storie, as frequentlie as Mr. Baylies dissembling, & falsifying in his Review.

In the last instance the Bishop denies not but there was a time when a kinde of Presbyterie was *legallie approv'd & receiv'd*, And this I presume he will admit to be *after the Assemblie 1580*. About which allreadie you have indeed *alleged more untruth* then you had *authoritie* to shew for it. I have given you as much as that you brought will beare. What His Lordship brings here is another discoverie. That you did *enact* them in your Assemblie Acts, & put them in execution, as farre as you durst, before any Parliament had pass'd them. And *Synodically* established such, as no Parliament had passed. For this he cites your Acts of several Assemblies, which you must either disavow, or unriddle what the mistake is you impute. Vnlesse you thinke good to save that labour, & confesse as well as other your Brethren, what is so manifest in your storie. The particulars of your proceedings herein, Arch-Bishop Bancroft long since collected in his booke of *Dangerous Positions*: Where he shewes how you not onelie acted your selves at home, but sent your emissaries into England to see the like practice there in the very face of Episcopal Government. What other reasons, beside the recalling the Church *patrimoine*, caus'd the refusall of your second booke of Discipline, I told you before. Which with the rest may suffice to the vindication of what the Bishop premisseth in prooffe of the conclusion he makes *That the Disciplinarians by their practices have trampled upon the lawes, & justified the Civile Magistrate out of his Supremacie in Ecclesiasticall affaires*. His Lordship proceeds to his scrutinie of your doctrine, wherein if he yet be more happy, as you courtouslie tell us *possible he will*, I shall take you to have the spirit of *Tiresias*, & having justlie lost your eye-sight for rash judging, to be now better at *prophesying* then reviewing. Which immediatelie appeares, by your wandering at noonday, & being at a losse for that which every man may finde in the very place cited by the Bishop. None are *subject to repairs* in this [the National] *Assemblie, as votes, but Ecclesiastical persons, &c.* This His Lordship conceives to crosse the Kings *supremacie*, which being as well *Ecclesiastical* as *civile*, gives him a power of voting & presiding in Assemblies. Nor was there ever *act of free Parliament in Scotland, old or late*, nor any regular justifiable practice of that Church, but reserv'd this power to the King, & his deputed Commissioner, without being chosen member of any Presbyterie, or made a ruling elder in a National Assemblie, which your booke of Discipline calls the *generall Eldership of the Kirke*. Your *hypercriticizing* upon his thoughts (while the spirit of *divination* comes upon you) makes his Lordship

They anticipate the law in the exercise, of the Discipline.

Hieron. Philadelph. de Regim. Eccles. Sicut. Epist. Iren. Philast. Narrat. mos. Scotie.

Their doctrine as destructive as their practices.

Ovid. Met. lib. 3. sub. 4

2. Book of Disc. ch. 7. 2.

The Bishops Super-Evangelianisme the doctrine of the Reformed Churches

*Ad Dissert.
De Episc.
Constant.
M.*

*Ph. Par.
Vindic.
propos. 8.
D. Par. N.
Vedel. De
Episc. Const.
M. q. 5.*

*The pra-
lice of the
good primi-
tive Empe-
rours.*

*Har. Syn.
Belgic. c.
10.*

no *Super-Eraslian* in his doctrines. Though what transcendent ha-
resse there is in a moderate answer to the malice in your question, any
of your *equitable comparers* may read in what *Vedelin*, and *Parvus* (no
heretikes I hope) have published to that purpose, as the doctrine of all
reformed Churches, the one quoting *Beilarmius* the other *Stapleton* as
proper patrons of the *Sub-Eraslian* principles in the Discipline, &
Vedelin, in his preface giving the world a caveat of the danger by
the mischief it had brought upon *England & Scotland* in the yeare
1638. How opposite they were to the Disciplinary language, &
sense in that particular which the Bishop remonstrates, these single
propositions can evidence. *Multis magis est Christiani Magistratus non so-
lum apprehensivus, & discretivus, sed & definitivus de religione judicare.* Here a
definitive vote is asserted to the Magistrate. *ad Magistratum
pertinet iudicium de religione, seu rebus fidei, & causis Ecclesiasticis.* *tum for-
maliter, tum obiectivè.* Hereby a formal judgement in religion is attri-
buted. And this Doctor *River*, who I am told, is call'd, & reverenc'd in
the French, & Dutch Churches as the *Calvin* of these times hath vouched
under his hand to be the Catholike doctrine of the Reformed. If he
had not, we are sure it was the primitive practice of the good Chri-
stian Emperours to assume it, to whom our conformitie is requisite.
Of *Constantine the great*, who was personallie present in the Councel of
Nice; & is sometimes called *koinonot episcopoumenon* for his communite
of suffrage with the Bishops. Of the Emperour *Theodosius*, who in
the Councel of *Constantinople* listeth the several Confessions of the *Arians*,
Macedonians, *Eunomians*, & as *Brensius* relates it, cast himselfe upon his
knees, craving the assistance of Gods spirit to direct him in the
choyce of what was most consonant to the doctrine of the Apostles.
Which *epicrisis*, or completive judgement, submitted unto by the
Ancient Synods, had these authoritative termes to expresse it. *Bebeimus,
episcopis, presbiteris, episcopis, presbiteris, craticin, craticin, episcopis, id est presbiteris,
episcopis, presbiteris, episcopis, presbiteris, craticin, craticin, episcopis, id est presbiteris.*
To the exercise hereof the Discipline of your Reformed Brethren
in these Countreyes not onelie admits, but craves the presence, &
suffrage of Delegates from the supreme Magistrates: without which
their Synodical Acts are not establish'd. *Quin etiam summi Magistratus
delegati sunt postulandi, ut in ipsorum presentia eorumque suffragio Synodi Acta
concludantur.* Nor did *K. James* any more in the Conference, at *Ham-
pton Court*, then when in freedome. He would have done in any
Scottish Presbyterian Assemblie, though he hated the name & thought
of the thing, when somewhat was propounded that did not like him,
put it of with *Le Roy s'avisera.*

Rev. Yet the most of the prelatical partie will not maintaine him therein. Ans.
Bishop *Andrewes* will in his *Tortura Torii & Bishop Field* (whom your
friend

friend *Didaceus* calls *Hierambicorum eruditissimum*) in his volume of the Church, beside many others. And possible those that seem to be opposite may be reconcil'd, if you have the maners to let them state the question among themselves. The chiefe case wherein they (not you) instance of *Leontius* Bishop of Tripolis in his answer to *Constantinus* the Emperour may be attended with circumstances which may terminate the dispute, if not, we must not take it on their word, that, for that, as well as his other more regular demeanour he is own'd by Antiquitie to be *hænon ecclesiæ*, as *Suidas* records, The rule of the Church. However, it behoves you to cite your lawes to which the Bishops assertion is contrarie, And I shall cut you short of that pompous traine which your vanitie holds up in the universal of all the *Princes* that have lived in Scotland, & confine you to two, (the rest being by their Religion unconcern'd in voting (though not in permitting) any Disciplinary decrees) *King James*, & the holie martyr *King Charles the first*, who I hope you have not the impudence to say ever made profession so derogatorie to their right.

In what followes you practise over the fisher-man in the fable, from whom you know, that unlesse you trouble the water it is in vaine for you to cast in your net, & if you catch nothing for the Discipline you must serve. The whole paragraph is naught but a malicious seditious inference of your owne, whereby you affixe an odious sense to the dutifull attributes of Royal prerogative, & your owne guilt causing a trembling in your joynts at the thought of a scepter, you buselie creep under the protection of the club. The name of *Parliaments* you make but a *pander* to countenance the wanton license of your Assemblies, & the *great seals* you would have set to, nothing but an *indenture* of the Crownes perpetuall servitude to your Synods. The Prelates *Cabin divinitie*; which sea language you're in love with since your voyage into Holland) came often *abovs decks* with very innocent loyal intentions long before these times of confusion, which your *Constitutional divinitie* hath wrought, And though you take your selfe to appeare as ominous as *Cæsar* without his brother in the *shrowds*, it feares no *shipwrack* by any storme you can raise, nor looks through your *cleare* prediction upon its ruine. You have not hitherto found such a fate in your words as to produce a *consequential nauisition* of the banishment of *Marquisses & Bishops* from Court, though divine justice may hereafter inspire our Sovereigne to returne this judgement upon your heads, who are ever breathing murder, & exile into his eares. For while such popular *Sicophants*, as you, are suffered to live in any Monarchs dominions, neither can the People be secure of their peace, nor Princes of their lives. *K. James* spake it plainlie,

D 3

when

Atter.
Damasc.
pag. 15.

Renounced
by none of
the Scottish
King.

The Reviewers
malice
not any
Prelatical
principles
dost impos-
sibilize (as
he speaks)
the peace
betwixt the
King & his
Kingdome.

Conf. at
Hamp.
Court.

when he sayd, *A Scotch Presbyterie as well as greiv with Monarchie, as God & the Devil.* Such Reviewers who looke but halfe way home into the original of crownes, are cleare evicters of the first foundation of Kingdomes, which made Kings some what more then *fiduciaries* of the people, whose solid peace consisted in an humble *active* submission to their just commands, & a Christian quiet *passive* obedience if tyrannicallie imperious. This to be sure would keep the *best part*, if not the *best partie*, from *mine*, till the high hand of heaven over ballance their temporall sufferings with an eternitie of reward, where no *malcontentment* can be to come.

To the second challenged principle your answer is very slight, & impertinent. And would I undertake a farre more unpleasing imployment then Phocion had in chipping *Demosthenes*, for which he was call'd *képis ton légon*, I should make a slender instrument of your review, there being beside the extravagancie of your railing language, your malicious enlargements in false commentaries, diverting your Reader from the genuine orthodoxe meaning of the text, drawing him into an intricable labyrinth of jealousies & feares, the chimerical brats of your owne braine; which you would faine lay at other mens doores, scarce sixe pages in your booke that are a direct answer to the Bishop, which I can not impute to your ignorance, but your cunning, who feeling your selfe held close by the necke in the letter of your lawes & Assemblies Acts, would very faine winde your selfe out of the controversie, or run away with it into any Church, or Countrey but your owne. In this paragraph *the Bishops citations prove what he intends* (nor dare you, I see, denie what you are too conscious *you maintaine*) It having never been your practice, but when you could not doe otherwise, to wait the Kings, or Queens call for your Synode. In the yeare 1561. Knox writes expresselie, That *gladlie would the Queen & her secret Counsil have had all the Assemblies of the Godlie*, (that is the *Rebellious Disciplinarian*) *discharged*. They notwithstanding make a convention, the businesse comes to dispute, Mr. Secretarie Lethington makes a doubt whether the Queen allowed it or no, to whom was this answer returned. *If the libertie of the Church should stand upon the Queens allowance, they were assured not onelie to lacke Assemblies, but also to lacke the publike preaching of the Evangel.* In the beginning of your late commotions the Historian that so officiously styles himselfe the *Parliaments Secretarie* mentions a writing publish'd by you, wherein you affirme. That the power of calling a Synod, in case the Prince be an enemy to the truth, or negligent in promoting the Churchs good, is in the Church its selfe. And that the State of the Church of Scotland at that time was necessitated to such a course. Nor doth your Disciplinarian doctrine make the Christian

The Disci-
plinarian
doctrine &
practice a-
gainst the
Kings power
to convocate
Synods.

Page 41.

flian Magistrate any more then your Bayliffe to take up your rents, or
 the Captaine of your guard to defend you (Vedelius renders it in more
 harsh language *facimus ex iis [Magistratibus] mancipia, imo liberos*
 & *cornifices Episcoporum seu Ministrorum Ecclesie*) To advance the Kingdoms
 of Iesus Christ. To defend it against all that would procure its hurt To
 assist & further the Godlie proceedings of the Kirke in all beliaffes To see
 that the Kirke be not invaded To hold hand as well to the saving of the Mi-
 nisters persons from injurie & open violence, as to their rents & possessions. Fi-
 nallie, not a word is there in all that chapter or booke that ascribes
 to him a syllable of this power, So that the King may call a Synod
 when, & whersoever he thinke fit, & if the toy take you in the head
 to anticipate, or procrastinate his time, you will assemble when, &
 whersoever you please for you tell him he ought to heare, & obey
 your voyce. And your friend *Didacrus* averres this to be a businesse
 that hath no absolute dependance upon him, *Non absolute, & simpliciter*
pendere a Christiano Magistratu. If when you have a minde to meet
 he prohibites, that must make no demurre, *non cunctandum est, non*
cessandum ab officio For this you pretend an intrinsecal power
 touching which I demand what it is, when, where, & how farre to
 be exercis'd. What old or late dutifull Christians did use it when any
 Christian King did forbid it. Who of the *Prælati* call parties they be that
 maintaines in their writings or practice, for I know none that in either
 extend it to a like latitude with you. And how manysoever you have
 of the *Papists*, all the Popes are not of your side. Leo confessing that
 he had not power to call a Counsel but the Emperour, nor durst Li-
 berius call one against Constantius pleasure. The necessitie you
 frame of meeting for the execution of the Discipline even in times of persecu-
 tion may have reference to an heathen Magistrate or Christian. If to
 the former, you doe it either in confidence of your power to resist
 him, in that rebellion, wherein how are you justified? Or else you
 runne desperatelie upon your ruine, which is selfe murder no martyrdome,
 for *Quis requisivis* ? by what præcept, or counsel is it required at your
 hands? If to the latter, there may be at least a fallibilitie in your judge-
 ments, if not an obstinate perverseness in your will. *Es quis vos iudices*
constituit ? who made you, that are parties, Arbitrators? If at any
 time the ancient Christians assembled, it was where no Imperial edict
 restrain'd them. And then the learned *Grægius* tells you, *Non opus fuisse*
venia, ubi nulla obstat Imperatorum edicta. What private conferences
 they had in the times of heathenish persecution, you know by their
 apologies were voy'd of suspicion, which yours never were, but
 anomia & ergastria the very shops or Laboratories of rebellion. The church
 is not dissolv'd where discipline's not executed: if it were, it should
 be,

*De Episcop.
 Constantinu
 M.*

*2. B. of
 Disc. sh. 10*

*Cap. De
 Primat. Reg.*

Epist. 43.

*De Imper.
 sum Pos.
 cap. 8.*

*Constantin.
 De Asia.*

be, where it is, at the pleasure of the Magistrate, suspended. To imagine a final incapacitie of meeting, by perpetual succession of Tyrants hath little either of *reason* or *conscience*, it assaults the certitude of *faith* in Gods promises, & advanceth infidelitie in his providence. But to give you at length your passe from this paragraph. Such as you, in a schismatical Assemblie, may, & have frequentlie in Scotland pinn'd the character of *erroneous* upon an *upright* Magistrate, & a Disciplinaryian rebell to save his credit call'd a Royal moderate *proclamation* a *tyrannous edict*.

The ultimate determination of Ecclesiastike causes by the laws of Scotland is not in the general Assemblie.

No more then in the Convocations of England.

Appeales to the King in Scotland.

The Bishops third allegation you finde too heavie, & therefore let fall halfe of it by the way. You have too good a conceit of your Parliaments bountie, though had they been as prodigal as you make them, it little becomes you to proclaime them bankrupt by their favour: Their Acts were allwayes ratified by your Princes: any which, & whom tell me one wherein this *right* Royal was renounc'd of *suspending* seditious Ministers from their office, or if cause were, depriving them of their places. It were a senselesse thing to suppose that the Bishop would denie to the Church a *proprietas* to *consult* & *determine* a *bonne* religion, doctrine, hærese, &c. Yet its likelie His Lordship allowes it not in that mode which makes her power so absolute as *to define, consummate, authorize* the whole businesse by her selfe. He hath heard the King to be somewhere accounted a *mixt person*, & thinkees it may be that the *holie oyle* of his *unction* is not onelie to *swime* on the top, & be *floated* off at the pleasure of a peevish Disciplinaryian Assemblie, but to *incorporate* with their power. The *lawes of England* have not been hitherto so indulgent of libertie to our *Convocation*, but that the King in the cases alledged did ever *predominate* by his *supremacie*. And the *Parliament* hath stood so much upon *priviledge*, that if *Religion* ferch'd not her billet from *West-minster*, she could have but a cold lodging at *St. Pauls*. The booke of Statutes is no portable manual for us whom your good brethren have sent to wander in the world, yet I can helpe you to one An. 1. Eliz. that restor'd the title of *supreme* to the Queen, & withall provided, *that none should have authoritie newlie to judge any thing to be hærese, nor formerlie so judged, but the High Courts of Parliament, with the assent of the Clergie in their Convocation.* Where the *Convocations assents*, by the sound, should not be so determinative as the *Parliaments judgements*, which (right or wrong) here it assumes.

As touching *appeales* (because you will have somewhat here sayd, though it must be otherwhere handled) No law of Scotland denies an *appeale* in things Civile or Ecclesiastike to the King. One yet in force enjoines subjection unto them, the Act of Parliament in May 1584. which was, That any persons, either *spiritual* or *Temporal*, *presuming* so declin

to decline the judgement of His Majesty, & His Council, shall incur the pains of treason. What you call a *complaint* is in our case an *appeal*, what *saying order*, is executing a *definitive judgement*, without traversing backe the business to *Eccllesiastike Courts*, or holding over the rod of a *coercive* power to awe them into due regular proceedings. I confesse this the Presbyters in Scotland never made good by their practice. Their *appeals* were still retrograde from the supreme Magistrate, & his Council to a faction of Nobles, or a seditious partie of the people. Such is that of Knox, printed at large. Or which in effect is the same. The Scottish Assemblies, when they had no power, *appealed to providence*, when they had whereupon they might relye, unto the *sword*.

In case of Religion, or doctrine, if the General Assemblée, which is not infallible, erre in judgement, & determine any thing contrary to the word of God, & the sense of Catholike Antiquitie, the King may by a *court*, of Orthodoxe *Delegates*, consisting of no more then two or three (Prelates if he please) receive better information of truth, & establish that in his Church. Or, which often hapens in Scotland, if the Presbyters frame Assemblée Acts derogatorie to the rights of his Crowne, & prejudicial to the peace of his people, the King may personallie justifie his owne prerogative and keep the mischief they invented from becoming a precedent in law; This doth not the word of God, nor any *aquitis* prohibite.

Court of Delegates against neither word of God, nor aquitis.

The judgement of causes concerning *deprivations of Ministers* in the yeare 1584. you would have had come, by way of *appellation*, to the General Assemblée, & there take final end; but this you could not make good within yourselves, nor doe I finde, upon your *proponing & crying*, it was then, or at any time, granted you by the King. Two yeares before, you adventurd not onelie for your priviledge in that but against the Magistrates *putting preachers to silence* *hindring, flaying, or disannulling the censures of the Church in examining any offender.*

Rev. In the *Scottes Assemblies* no causes are agitated but such as the *Parliaments* *All causes hath agreed to be Eccllesiastike*, &c. Ans. If any *Parliaments* have agreed all agitated in causes of what nature soever, to be *Eccllesiastike* by reduction, & so of *Scottish Assemblies*: but if you admit of any exception, you have for certaine transgressed your limits, there being no crime, nor pretended irregularitie whatsoever, that stood in view, or came to the knowledge of the world, that hath escaped your discussion, & censure, & not been serv'd up in your supplicates to be punished.

Rev. No *process* about any Church rent was ever cognosed upon in *Scottish* *Process about Church rents*, *land but in a Civil Court*. Ans. Your imperious, though supplicatorie, prohibi-

prohibition 1576. I allreadie mention'd. In the Assemblie at Edinburgh, April 24. 1576. You concluded That you might proceed against unjust possessors of the patrimonie of the Church by doctrine, & admonition, & last of all, if no remedie be, with the censures of the Church. In that at Montrose June 24. 1595. About setting Benefices with diminution of the rental, &c. you appointed Commissioners with power to seke oaths, call an inquest of men of best knowledge in the Countrey about, to proceed against the Ministrie with sentence of deposition. Master Tho. Craig & the Solicitour for the Church, to pursue the Pensioners in Cairnes for reduction of their pensions. If in no particular you actuallie proceeded to Church censures, it was because you foresaw they would not restrain the corruption no more of the laitie, then the Clergie, & then your menacing petitions sometime obrein'd strength from some partial, or pusillanimous Parliament; or when you pravail'd not, you wrapt this up with the rest of your discipline, & put all to the process of a warre. And this was, you know, the mysterious sense of Knox's method; upon good experience, prescrib'd on his death bed: First protest, then denounce vengeance, & then to the execution thereof seke redress of God & men. Of God by fasting, as you did order for this very cause (wasting of the Church rents without remedie) in the Assemblie at St. Andrews 1582. Of men, by rebelling, which you practis'd not long afterward. With which godlie advice that saint shut his teeth, & departed if not (after a minutes repentance as I hope) in little better peace, then he had liv'd.

*Letter to the
Gen. As-
semblie at
Stirling
Aug. 3.
1571.*

*Reviewer
declines
answering
about the
legislative
power.*

To what followes in the Bishops charge, the legislative power they pretend to, To make rules, & constitutions for keeping good order in the Kirke. To abrogate, & abolish all Statutes & ordinances concerning Ecclesiastical matters that are found noysome, & unprofitable, & agree not with the time, or are abused by the people. And all this without any reclamation, or appellation to any judge Civill, or Ecclesiastical, we have not one word in answer from Mr. Baylie. And indeed being taken up so much with his seemings, & fallacious appearances, he may sometimes overlooke the realities of what allegations he dislikes; for this indeed he had very good reason, knowing the natural, & inseparable connexion to be such between it, & the power of jurisdiction, that to whomsoever belongs the supremacie of the one, upon him necessarily descends the prerogative of the other.

*Danger in
asserting
the divine
right of Ec-
clesiastike
jurisdiction*

For the fourth objection. If the Reviewer had minded the ill consequences upon the antecedent of Ecclesiastike jurisdiction by divine right, he would not have held that conclusion at large without professing an infallible assurance that it is hereditarie to the Presbyterie. Some danger there may be of drawing after it an adequate right in that ominous

ominous Episcopall order, which with no great difficultie may be prov'd from time, to time to have executed this jurisdiction he meanes. Howsoever this inconvenience he gaires by it, That, if it be such, it is indispensable, & turnes all the confessed indulgence of the Scottish Assemblies into sinne for *Nullo homini licet cuiquam juri divini gratiam sacre. What divines there have been in the world of another minde (which are all except Donatus the heretikes disciples among the rigid Papists, Anabaptists Scottish & Scourging Presbyterians, who demand as boldly as their Master, (Quid est Imperatori cum Ecclesiâ) he may reade (though I looke not that he, nor all his brethren should mulster up abilities to answer) in the ninth chapter of the fore-cited famous Grotius's booke. Under the safe conduct of whom the Bishop may travaile with the truth of these contradictions about him through all the Assemblies highway men of the Scots. That all Ecclesiastike power flows from the Magistratus penes Ecclesiasticos judices per Archiepiscopos & Episcopos derivata a Regia potestate jurisdictionis Ecclesiastica consistit. That the Magistratus may prescribe a rule how Ecclesiastike censures should be regulated, & in case of resistance, see them executed by his power. Constitutum fuit cu ergo ad hyemem para ion episcopus agit tot archiepiscopi tot diaconumque autem strationes. That all the officers pretended to be appointed by Christ for the Government of his Church, if they governe it not according to his, & Apostolike example, may be lay'd aside, & such a kind of Governers be put in their place as the Magistratus shall be pleased to appoint, as more just, & upright stewards in that trust. Non frustra gladium geris potestas, sed vindex est in omnes male agentes, ergo etiam in eos qui circa sacra delinquent Jurisdictionis enim est reigare d loca huc in locum That is is not yet universallie, & unquestionable defin'd that the spiritual sword, & Keyes are in any other then the hand of Christ. Nor that ever his Apostles, & Priests layd claime to an absolutelie intrinsical right to execute the power of either Vainam exsultantur qui vos perturbant. Videtur non imperantis sed optantis Apostoli, That for the sword. Sacerdos quidem officium exhibet sed nullius potestatis jura exercet. That he cites out of St. Ambrose for the Keyes, him I cite, but doe not; being not oblig'd, assert any thing. Your difference herein, (I meane the power of the Magistratus) from the Warner is Donatism an heresie so great as deserv'd, it seemes, to be anathematized by the Catholike Church, your practice schisms, whereby you rend your selves from the Congregations of all the Reformed, as *Fidelium* hath shew'd you, And whether it be not rebellion by your lawes, I leave to the verdict of your 15. Godfathers, who gave it in to be such against your differing brethren at Aberdeen.*

Had Mr. Baylie in his answer, to what he calls the last challenged principle, tooke upon him to alter that axiom in Ethikes, & make it, *Disciplina Nolenti* call re-

Hug. Grot.
De Imper.
Sum. Pot.

Scottish Do-
natist.

Polit. An-
glic. Ad
Reg. Jac.

Saxmen.

Ellens.

De Episco-
pat. Con-
stant. M.

istance a-
gainst the
person obe-
dience to the
office of the
Magistrate

Non est non fis injuria, the dispute had been onelie whether his autho-
ritie, or Aristotles; should have caried it, But when he deletes the
commentarie upon it, he conjures the sense into a cicle of his owne
by such language as none but himselfe, & his spirits understand, In-
deed for a madman to have his hands bound, who, wee they at
libertie, would doe himselfe mischief, For a sicke man to have
physike forc'd into his stomake, which may worke his recoverie,
otherwise desperate, if his averſion be countenanc'd, may be cour-
teous violence improv'd to their good; But to contervene a Ma-
gistrates commands pretending punctual obedience thereby, if not
an advancement of his power: To wrest the sword out of his hands,
& disarme him for the securitie of his person; is a piece of invisable
justice, & a favour left by all law and reason to be whollie at the dis-
posol of the Discipline. *But in Scotland, you say, there is no such case, &c.*
Which must relate to mater of *fact*, or *right*: If to the former, I must
crave libertie to averre, That scarce any one of your Synods pro-
ceedings was ever freelie justified by the consent of the Magistrate
for the time. That most were not, I have, & shall sufficientlie prove
here, & elsewhere. If to the latter, your selfe confesse that your
booke of Discipline (which includes the jurisdiction you have) could
not passe the Parliament 1590. Nor can you make appeare where
ever after it did with an exception onelie against the chapter *De*
Diaconatu.

The Review-
er too bold
with his
Majestie.

In what followes, you pretend too much acquaintance with the
King, to know what His Majestie *converses* in his thoughts, with
whom, I have hear', your late treatie was not so particular & close as
to make what discoverie you wished, & aim'd at, And what you did
is not so authoriz'd as to strengthen your prooffe, His Royal, &
too gracious concessions having met with such unworthie, impru-
dent, refusal by persons, through habitual rebellion, not yet dispo-
sed to their good. As touching the case which the Bishop intimates,
I can not wonder the account of it so *odious* as not to be met with
by your answer, since it sets in your sight the horror of your many
yeares sinne, with the guilt of which you would gladlie runne into
dens, & caves, or move the *hills, & mountaines* to cover you. In the meane
time in vaine you hope to have any the *ancient Christians* companie,
Who in times of their *persecution* never held publike Assemblies in
their *Edenburghs* Imperial Cities, never arm'd themselves to main-
taine the divine ordinance of the Discipline, Though, had they done it, litle
would their precedent availe you, the *just imposition* of a *Christian*
King being very unlike the *heathen Emperours persecution*. Nor was
the Presbyterie, that *divine ordinance of Discipline*, practis'd by the *perse-*
cuted in the *wildernesse*.

The Disci-
plinarians
no companie
for the Pri-
mitive Chri-
stian,

Mr. Baylie

Mr. Baylie in this time, by his affected diversions, & devious mazes, having run himselfe halfe out of breath, begins to thinke on the shortest way home, to finde which he takes a large leape over the hedge (& by vertue of some Disciplinaryian priviledge passeth, two whole pages of consequence unanswered. *Peris libertas nisi illa communitis, qua iugem imponimus*) yet not so cleare, but that one bramble hath catch'd him by the sleeve, & if the truth were known, I beleeeve, many more have prick'd him to the heart, for one of most danger I advise him to seeke out a timelie remedie, & stand to the charitie of his equitable comparers for the rest. 'tis that sharpe quæstion which the Bishoppe propounds. *Who shall judge when the Church is corrupted? the Magistrates or Church-men? If the Magistrates, why not over you aswell as others? If the Church-men, why not others aswell as you?*

Mr. Gillespies Theorem. because presssing such downright rebellion he, without any brotherlie love, leaves on the shoulders of a single Presbyter, & will not afford one finger of the Presbyterie to ease him; though the *tantumvis* be not so *unconsequential* as to need a stake to helpe it downe in a swallow, It being very well know'n that if Mr. Baylie should not *santamvis* in this businesse, the Assemblie brethren would give him a drench in the Scottish borne, & send him to grasse with the long-eard creatures, as being no fit companie for the late more rational rebells in a Synod. The consequence, if it must need be such, from one particular, denied by none, to a universal affirmative; as strange as it lookes, may be made good by the new Disciplinaryian logike, Mr. Baylie himselfe having more then once profess'd an identitie in the Scottish with the Reformed disciplines abroad, in the harmonie of which I finde such a canon as this. *Si Minister donum habet aliquid ad adificationem conscribendi, illud typis non mandabit, quin prius a classe examinetur, & probetur.* From the *Class* he knowes it takes a remove to the provincial Synod, & thence to the national Assemblie. Now if the Reviewer will not tell us in what Assemblie, Mr. Gillespie was censur'd, or this theoreme of his disavow'd, because it will be such a singular case as never was heard of, Rebellion disclaim'd in a Scottish Presbyterian Assemblie, otherwise then in a Catholike mist which never drops in any particulars, he shall have the reputation of catching this *unconsequence* for once. But as the Bishops sayth, *Take nothing, & hold it fast if he can.* Beside he knowes there are many other such theoremes of Mr. Gillespies upon which the Bishop hath built many high accusations, which the Discipline must acknowledge, & must be meant to be of that number which had the approbatorie suffrages of the Universities in Holland viz. Leyden, & Utrecht; or else he spake litle truth, and as litle to the purpose in his

The Reviewer cunning in passing over what he dares not, can not answer.

His unkindnesse to his brother Gillespie whose theoremes are the doctrine of the whole Presbyterie

Farm. Syn. Belg. cap. 1

Epistle. Yet to helpe him to somewhat of better authoritie. He is desir'd to take notice, That the substance of this *theoreme* was not declin'd in a *protestation* made (he knowes by whom) in Edinburgh Parliament 1558. In the dutifull *letter* to the *Queen Regent* from the *sayshfull Congregation of Christ Iesus in Scotland* 22. May 1549. In another from the *Lords of the Congregation*, 2. Jul. 1559. In an answer to the *Queenes proclamation* by the *Lords, Barons, & other brethren of the Congregation* 1559. In a *declaration* of the *Lords* against another *proclamation* of the *Queenes* 1559. To all these 'tis undeniable that the *Assemblies* adher'd, or indeed rather the *Lords &c.* to them. In the *Church Assemblie's supplication* 28. May 1561. In the *vote* of the whole *Assemblie* 1563. In the *Superintendents, Ministers & Commissioners letter* to the *Bishops, and Pastours* in England they write, *If authorities urge you farther ye ought to oppose your selves boldlie, not onlie to all power that dare extol it selfe against God: but also against all such as dare burthen the consciences of the sayshfull (they mean'd the same opposition themselves made in Scotland)* In the seventh article fram'd by the *Assemblie* 1567. Beside what was very particularlie preferr'd by *Knox in Sermons, Conferences, letters, &c.* all acknowledge the sense of several *Assemblies*. But all these authorities are absolet, the several ends of such speeches, & actions being long since accomplish'd in Scotland. However, *M. Baylie* denies that the *maxime* in hand was the *fountaine* of any our late miseries, or the cause as all of the *loss* of our *Soveraigne*.

Fati ista culpa est, nemo fit fato nocens.

*Gillespie's
theoreme the
rule of the
late Disci-
plinarian
practise.*

If he had but in kinnesse deliver'd his meaning at large, & quitted aswell his *independent brethren* of their bloudie performance in the *first act*, as he doth the *Presbyterian properties* that caried on the rebellion in the *four first* of the *Tragedie*. they might have masked merrilie together in their antike disguises of *innocencie*, & pointed out to some sillie credulous spectators the guilt of this horrid murder in the *starres*. But I shall reach him a ladder, where by he may ascend to the top of this truth, (not aninch higher then *Edinburgh Crosse*) & what else he wants when he comes there, to doe justice accordinglie as he shall be enlightned upon his owne selfe for his share in this *maxime*, & unpardonable mischief. The first step hereof begins neare the ground with the meane, & baser sort of the people, who on the 23. Jul. 1637. when by his Blessed Majesties command, the service booke was to be read in *Edinburgh Great Church*, fell into the *extraordinarie* wayes of clapping hands, curling, & outcries, throwing stones at the windows,

windowes, & aiming at the Bishop with a stool, Continuing this
 hubbub in the streets, besetting the counsel house, whether the
 reverend learned, & worthie *Bishop of Galloway* was forced to flie
 for his refuge. Their outcries being commonlie such as this. *God*
defend all those who will defend Gods cause, & God confound the service booke,
& all the maintainers of it, of whom the King mult needs be mean'd to
be one, who had expresselie authoriz'd it. Vpon this follow two
 extraordinarie petitions, one in the names of the Noblemen, Gentrie,
 Ministers, Burgeses against the service booke, & booke of Canons,
 which being not answerd to their mind at Sterlin, & otherwhere,
 themselves in protesting did the same thing which they had call'd *the*
uproare of raskals at Edinburgh. From protesting they mount up to co-
 venanting, & by that engage multitudes of people to attend them at
 pleasure in affronting His Majesties Commissioner. With whom when
 they came to capitulate they gave this extraordinarie answer, *That they*
would rather renounce their baptisme then Covenants (good Christians) or abuse
one word or syllable of the literal rigour of it. If Mr. Baylie hath any minde
 to goe farther, I shall desire him to step up beyond the preachers per-
 swading the people to arme themselves & to meet in the streets (duti-
 fullie) to enteraine His Majesties proclamation. Their protesta-
 tions against that & the rest, with such loyal expressions as this.
 That if the King will not call a general Assemblie, which shall allow of their
 proceedings, they themselves will. Their branding the subscription of
 their owne confession of fayth with the most hideous, & horrible name
 of the very depth, & policie of Satan. Their pulpit imprecations, *God*
scatter them in Israel, & divide them in Jacob, who where the anshoure of this sea-
soring, & divisive counsell, of whom (as I range as it seeme) the King againe
mult be principal. Their grand imposture in *Michelson* a mayd, a-
 bout whom their Ministers cosin'd the people into an implicate fayth
 that she was inspired by God, & while she vented their devillish ra-
 bellion in her fits *Rolls* blasphemous pretense for his silence, That
 he durst not speake while his *Master* was speaking in her. Another having these
 words in his Sermon. *Let us never give over till we have the King in our*
power. Another, That the *swarpest warre* was rather to be endur'd then the least
 error in doctrine or discipline. Their maintaining this position among
 the rest. That (a) is lawfull for subjects to make a Covenant & combination
 without the King, & to enter into a band of mutual defense against the King & all
 persons whatsoever: Their laying open the true meaning of their pro-
 testing, Covenanting, Arming, &c. That Scotland had been too long a Monarchie
 & that they could never doe well so long as one of the *Stuarts* was alive. Their
 raising an armie for their extirpation, & meeting K. Ch. 1. to that
 purpose in the field. Their renewing & continuing, the warre when
 their

*a Nec enim
 dissimula-
 bant fade-
 rati, nimis
 diu apud
 Scotos reg-
 natum esse
 Monarchia,
 nec recte
 cum illis a-
 gi posse Stu-
 arto vel
 uno super-
 stite Ffist.
 M. Mon-
 istros,*

their first designe had been obstructed by His Majesties unexpected, unwelcome grant of their demands. Their reasonable dealing with the King when he unhappilie made their Arme his refuge, by cheating his pious facilitie of his strength, & delivering up his naked person to their fellow Rebels, upon conditions little coulorable in words, not at all justifiable in substance, & sense, Their laying chains upon His Majestie, when a prisoner, & linking his crowne with iron propositions. Beside what was acted at Derby house & otherwhere in the darke, & not improbablie agreed on at Cynthia's midnight Revels, when Cromwell was in Scotland. And all this under the fallacie of extraordinarie resisting, reforming.

And now let Mr. Baylie looke not up to the *Flarres*, but downe into the depth of *hell*, where that *maxime* was hammer'd before ever *Gilestie* fild it over, & see whether it were not the fountain of all our miseries, & the cause of the losse of our late Sovereigne.

No defensive
armes
for subjects.

The question that followes about *defensive armes* (though there hath been no such thing as a *free Parliaments*, & without freedome 'tis none) I returne on himselve, & demand Did ever his Majestie, or any of his advised Counsellors, I adde, Did ever loyal Parliament in England, or Scotland, declare, or intimate in what cases, how extraordinarie soever, they thought it lawfull? I retort this. The unhappinesse of the Disciplinary Presbyters did put the seditious part of the Parliament on these courses, which did begin, & promote all our miserie And were so wicked as to the very last to endeavour to breake the bands asunder of reason, justice, honour & a well informed conscience, wherein His Majestie professed to the world the hand of God, & the lawes of the land had bound him. The peaceable possession of His Majesties Kingdomes depends not upon his Clergies conditionate consent to have Episcopacie layd aside. A handfull of Scots, with an hypocritical Assemblies benediction in their knapsacks, could they hold their wind when they got over Tweed, & swell up to the picture of Boreas in the face, would not be mistaken for probable Vmpires or over-ruling Elders, in the quarell. Nor can Mr. Baylie possesse any prudent men of the loyal lay partie, that, that order obstructs the King from his happinesse. Why it may not be layd aside the unanswerable reasons in the 9. & 17. chapters of *Eik. Basil.* His Royal fathers booke will abundantlye satisfie any man, that will rest in what he can not denie. Where he will finde enough of such devout Rhetorike, & Religious logike as this I must now in charitie be thought desirous to preserve that Government in its right constitution, as a matter of Religion, wherein both my judgements is fullie satisfied, that is hath of all other the surest Scriptures grounds, & also the constant practice of all Christian Churches, till of late years the tumultu-
arinesse

Episcopacie
no obstru-
ction to His
Majesties
peace.

arinsse of people, or the factionsse, & pride of Presbyters [Reviewe that Mr. Baylie] or the covetousnesse of some States, & Princes gave occasion to some men
 will invent new modell, & propose them under specious titles of Christs Go-
 vernment, Scepter, & Kingdoms (which are the Scottish titles as I take it)
 the better to serve their turnes, to whom the change was beneficial. The reasons
 that convinc'd the Royal Father have so confirm'd the Royal Sonne His
 Majestie now being, that Mr. Baylie dares not say (what he so pr-
 sumptuouslie intimates) that he ever asked the consent of his Canterbu-
 rian Prelates to the alteration of that government. If, without asking
 they spontaneuslie spake their conscience in due, season, there was
 litle boldnesse in it, & as litle in printing, which hath been often as
 much, & more at large, in volumes about the unlawfullnesse of
 subjects taking up of armes, where Parliaments have unanswerable
 been proved to be such, though the name of tyrannie is very unband-
 some, unjust, maliciouslie used in this case, & let him speake out if he
 meanes to attribute it to the King.

See the la-
 rned &
 judicious
 Digges u-
 pon this
 subjects.

CHAPTER III.

*The last appeale to the supreme Magistrate justifiable
 in Scotland.*

THE Bishop consider'd that the Kings *supremacie* is the same in *Appeale in*
 Scotland, as in England. & upon that grounds the acquitie of *Scotland*
 ultimate *appeals*. The *alissimè* either of the Parliament, or Assemblie from a *Ge-*
 puts them not above the capacitie of Courts, & so makes them nor *neral As-*
 coordinate with the King. What allayes you have for government I *semblie nei-*
 know not, & therefore can not close with you in the terme, till you *ther irrati-*
 give me an undisputable definition of the thing, which you call a *onal, nor ille-*
moderat Monarchie, & tell me in what part of the world I may finde *gal.*
 it, I know of none any where yet that inhibites *appeals* to the Kings
 person, If the Empire may be the stander to the rest, the learned
Gravins, that had better skill in the lawes, then you, or I, sayth. That in
 causes of *Delegacie* *semper appellatio confissa fuit ad Imperatorem; si ex Im-*
periali jussione judicatum esset, aut ad Iudicium quancunque, si ex judiciali pre-
cepto, which holds good against your general Assemblie, if that jud-
 geth *ex regali jussione*, & that it doth so is cleare from your Assemblie
 Act, April 14. 1578. wherein it petitioneth the King *so ses, & effa-*
 blish

*Altar. Da-
mesien.*

blishe your policie, a part whereof is your *Assemblye judication*. That it is, for the most part, order'd to the King in his Courts, is not any way to confine his power, but to free him from frequent importunities, & unreasonable importunities of trouble, or, it may be, a voluntarie, but no obligatorie, Royal condescension, to avoid your querulous imputation of arbitrarie partialitie, & tyrannie in judicature. Therefore you injure the Bishop by converting his assertion into a negative confession, As if when he sayth *it is so the King in Chancerie*, he must needs acknowledge. It can be neither to the King out of Chancerie, nor to him there but with collaterall equipotentiall Assistants. Whereas your friend *Didoclave* complains that our appeals are ever *progreſſus ab unico ad unicum*, wherein, whether he mean'd an aggregate, or personal unitie, I leave you to interpret. That an appeal is not permitted from your *Lords of session*, or *Parliament* in Scotland, is because whatsoever is regularlie determin'd there receives its ratification from the King. But if one, or other in their session without him, should determine a case evidentiall, undeniable, destructive to the rights of his crowne, or liberties of his people, whether His Majestie may not admit an *appeale*, & assume his coercive power to restrain their license, I thinke no loyal subject in Scotland will controvert, As touching your *Assemblies*, King James tells you, *It is to be general- lie observed that no priviledge, that any King gives to one particular bodie, or state within the Kingdome of governing, & consulting among themselves* (which includes whatsoever they doe when they are convened, & consulting) is to be understood to be privative given unto them, & so the King thereby depriving himselfe of his owne power, & prerogative, bus onelie to be given cumulative unto them (as the lawyers call it) without any way denuding the King of his owne power, & authoritie. This His Majestie alledged against the Ministers at Aberdene, whom he accuseth not onelie of convening, but acting after they were convened, He particularlie mentions their setting downe the diet of the next *Assemblie*, & His Councel addes their endeavour to reverse, & overthrow all those good orders, & godlie constitutions formerlie concluded for keeping of good order in their Church. If you alledge that His Majesties Commissioner was not there, then you grant me their acts are not justifiable without him, And that all are not necessarilie with him, I argue from the language of the Commission, whereby they meet, which limits them thus *secundum legem, & praxim*, against which if any thing be acted, upon *appeale* the Kings prerogative may rectifie it at pleasure, if not, any judge may pretend to be *absentee*, & then the King must be *absentee* nothing, having committed, or delegated all power from himselfe. What *civile law* of Scotland it is, that prohibites *appeales* from the General *Assemblie*, you should doe well

well to mention in your next, I know none, nor did King James thinke of any when he cited his distinction from the Scottish Lawyers, aswell as any other.

Where an *Assemblee* proceeds contrarie to the lawes of God, & man, Which is not impossible, while it may consist of a multitude, men neither the best, nor most able of the Kingdoms, the Bishop thinks an appeals to a legal Court of delegates constituted, by a superiour power, might be neither *unseeming*, nor *unreasonable*. The law of old never intended they should be the *weakness* of all Courts; Where it hath so happened, by your owne rule, pag. 22. The *Delegates*, not *Delegacia*, are to be charged. Such heretofore in England as employed *mercenary officials*, for the most part, were *mercenary Bishops*, & if they had been cut to the core, would have been found, I doubt, *Disciplinarian* in heart, though *Episcopal* in title. The Scots way of managing Ecclesiastical causes is not more just, because more derogatorie to the right of the King, And the late Martyr'd King found it not more safe, & therefore told Mr. *Henderfon* plainlie the papacie in a multitude might be as dangerous as in one, & how that might be *Gualter* writ to Count *Fris-gluppen* in a letter. *Emergens hinc nova tyrannidis cornua, paulatim crescat atollens ambitiosi Ecclesiarum pastores, quibus facile fuerit suos affores in suas partes attrahere, cum ipsi inter hoc primum teneant.* He might have found the experiment of it in Scotland. Nor can it be more *satisfactorie* to those rational men, with whom the Bishops arguments are prevalent, beside what else may be effectually alledged against it.

Although the two instances, the Bishop brings, for stopping appeals were accompanied with so many treasonable circumstances, as might have enlarged his chapter into a volume, & deleted the credit of a Scottish *Disciplinarian Assemblee* out of the opinion of all the Christians in the world; Yet His Lordship thought good to furnish his reader with better authoritie from the second Booke of *Discip.* ch. 12. which shall here meet you againe to crave your acquaintance. *From the Kirke there is no reclamation, or appellation to any Judge Civile, or Ecclesiasticall within the Realme.*

The reputation of the two Reverend Arch-Bishops *Montgomery*, & *Adamson* depends not upon the sentence of a turbulent, & envious Synod, much lesse any single malicious Presbyter in a pamphlet, with whom we know 'tis crime hainous enough to be a Bishop, & shall not want his vote to make them excommunicate. Their manifold high misdemeanours are mention'd in the censure of the Presbyterie of *Strivelling*, for admitting *Montgomery* to the temporalltie of the Bishoprike of Glasgow, & his owne for aspiring thereto. *Assemblee 1587.* And of the other for taking the Kings commission

F 2

to sit *gomerie*, & *Adamson*,3. Paper
An. 1574The Rebel-
lious & in-
solent disci-
plinarian
proceedings
against the
two Re-
verend
Arch-Bi-
shops *Mont-*
gomery, &
Adamson,

*Ans. to
the Profess-
ion & De-
clar. made
by Marg.
Hamilt.
1638.*

*1st indic. E-
pist. Hier.
Philad.*

*Supplicum
libellorum
Atagister.
Se posse sal-
vo Regni
imperio de
causa tota
cognoscere.*

*Larg. D
clar. pag.
308.*

to sit in Parliament 1584. In the last Act of which his commission is printed to register his guilt. The principal of their evil patrons among the wicked States-men (I meane next under the King, to whom you yield that prerogative at least) is sayd to be the *Earle of Arran*, who deserves that character for being second, at that time, in His Majesties favour, & he is sayd by your brethren to have taken them into the Parliament. So that, lay their commission, & *Earle Arrans* countessie together (which without the other had implied the pleasure of the King,) they tooke not, without authoritie, upon themselves as you sayd) the Episcopal office, nor place in that Parliament.

Whether the *pride, & contempt of the Prelates, or Presbyters* were greater may be judg'd in the case of Arch-Bishop *Montgomery*, by the Assemblies slighting not onelie His Majesties letters, but Messengers such as were two Heralds at Armes, His Master of Requests, who in the Kings name inhibiting their proceedings they send him word by *Macgil* they can save their obedience, & yet goe through with the businesse, Setting up *Durie, & Balcanquhal*, two Edinburgh Ministers, to raile against the *E: Lenox*, & when they are accus'd, quitting them by their Ecclesiastike prerogative. Putting their scholars at *Glasgow* in Armes, & occasioning bloudshed in resistance of the Principal Magistrates of that place, against whom they afterward proceeded His Majestie summons them to his judicature at *St. Andrews*, they send their oratours instead of comming themselves. The King exchangeth a promise of securitie, for theirs of suspending the censure. They admit the condition, but collude with His Majestie, leaving an underhand power with some select brethren, to give sentence, as occasion should serve. When they get loose they contest with his Majestie by a *serpent-supplicat*, which when it creeps at the foot, wounds to the heart. Tell him boldlie he playes the *Pope*, & takes a sword in his hand, more then belongs to him. The *Earle of Arran* demanding who dares subscribe such a paper; *Andrew Melvin* answers undauntedlie for himselfe, & some others, for hast snatcheth the pen out of a scribes hand that was neare him, writes his name, & exhorts his complices to doe the like. By letter to His Majestie they shew how farre His Majestie had been uninformed, & upon misinformation prejudg'd the prerogative of *Iesus Christ*, & the liberties of his Church (what becomes of the Kings, when this is pleaded?) They enact, & ordaine, that none should procure any such warrant, or charge, under the paine of excommunication. Where *K. James* did acknowledge the acquies of the Church proceedings, in these cases I desire to be inform'd, I am sure *K. Charles 1.* many yeares since hath writ, That they did wickedlie, & that which they could not doe. And that it is a very reproviable instance. Which to have been ever his fathers

thers opinion, I have under the hand of one of the most learned, knowing men, & eminent historians in your Kingdom, As likewise that they did never confesse their crimes, nor renounce their Bishop-likes &c. but that they were most cruellie persecuted by that firebrand of schisme in the Kirke, & sedition in the state. *Andrew Melvin* & his subscribing Associates, & made so odious to the people by their excommunication, that they suffered most grievous penurie, & in the end were sterved to death, which did not quench the malice of their mercilesse enemies, who after their death continued persecuting their names, & memories, making them infamous by false supposititious recantations, whereof they themselves were the authors, & publishers. Others, that acknowledge a word, or two to this purpose, that drops from Arch-Bishop *Adamson*, say he did it, when set on the racke by his hunger, being faine to beg bread of his enemies, who, glad of the occasion, sold their charitie by weight. for his selfe seeming-conviction, & when they had it, being too greedie to gaine damnation to themselves, did sophistificate every syllable with a lie.

The Bishops in their Declinatour against the Assemblie of *Glasgow*, (if you remember well) appeals to no general Assemblie, otherwise then as it shall please His Majestie to constitute it, & personallie be present, or by his Commissioner, without whom, they acknowledge no authoritie it hath. They referre it to His Majestie to call one to repaire their injurie, by way of humble desire, or direction, no way derogating from; nor impairing his separate, absolute prærogative, to redresse all personallie, if he please. Their expressions relating to Royall power in this particular are such as follow So that they preventing, & not proceeding by warrant of Royal authoritie ... May we not therefore intreat my Lord Commissioner His Grace, in the words of the Fathers of the fourth General Councel at Chalcedon, Mitte foras superfluos. For discharge of our dutie to God, to his Church, & to our sacred Sovereigns, left by our silence we betray the Church in right, His Majesties authoritie, & our owne consciences. And we most humbly intreat His Grace to intercede with the Kings Majestie, that he may appoint a free, & lawfull Generall Assemblie. . . to whom [Dr. Rob. Hamilton] by these presents we give our full power, & expresse mandate to present the same in, or as the sayd Assemblie, or where else is shall be necessarie to be used, (where's that Mr. Baylie?) with all submission, & obedience due to our gracious Sovereigns, & His Majesties High Commissioners. All which are clauses assertive of His Majesties supremacie over General Assemblies, & imple his power to take cognizance of their demeanour. Though, after all this compliance with your method, & countenancing a seeming pertinencie in your arguments, I must

Marg. not upon Possess. of the Gen. Assemb. as Edenb. Crosse Decemb. 13. 1638.

Qui occasione lazi palinodiam ei per vim expressam, sed in numeris a se locis inter-polatam typis publicaturus. The Bishops Appeals not derogatorie to the Kings personal Prærogative.

The Reviewer mistakes the scope of the Bishops warning.

seasonable put you in minde that you are very much mistaken in the Bishops meaning, & here, as otherwhere, maintaine a blinde-conflict which your selfe. For although His Lordship often take advantage of your Assemblie proceedings, as contrarie to your lawes, & justifiable establishment of the Ecclesiastike power in your Kingdome; yet, where there is a concordance of your practice, with your rule, if accompanied with inconvenience of state, incroachment upon that just prerogative, which Monarchs otherwhere doe, or may, assume, if destructive to that libertie of the people, which is given them by the Gospell, & Christian freedome sealed to them in their baptism; if disagreeing with the primitive practice for the first five, or six hundred yeares after Christ you lie open to the force of his arguments, though you ward the blow from falling upon your Church in its owne peculiar, as constituted in your Countrey. For his Lordships endeavour is not onelie (though in part) to shew how tyrannical your discipline is to your selves, but how prejudicial, & destructive it may prove to us in *England*, if (through want of caution, or a facile yeilding to your insolent attempts,) way should be made for you to propagate what you call the Kingdome of Jesus Christ, but is indeed the tyrannie of Satan, & the second practice of Lucifers ambition, (To banish Gods Anoynted from the earth, since he faild in his project of turning God himselfe out of heaven) & we be ensnared in the like Presbyterian! slavery with the *Scots*. Therefore you see he entituled his booke, *A Warning to take heed of the Scottish Discipline*, &c. And were it not, that you would clamour in your next pamphlet, you were unanswer'd, this advertisement might passe, with any rational reader, for a refutation of, at least, halfe your booke.

If I should prosecute you with the many appeales that have been made before the Bishops declinatour of the Assemblie at *Glasgow* I know you would runne to your cover of complaints pag. 20. of your booke. What others have been since will be brought to your remembrance in such a flying route as the Prophet *Zacharie*, mentions (unless a gracious pardon be given you upon your knees) when His Majesty shall by Gods assistance have power to chastise your rebelling, cursing, covenanting, excommunicating, imprisoning, murdering, deceasing, the confusion of his Royal familie, & three flourishing Kingdomes in your Assemblies.

CHAPTER IV.

*Seditious, & Rebellious Ministers in Scotland seldome,
or never censur'd by the Assembly.*

HERE Mr. Baylie layes faster hold upon the title, then the Bishops evidences in the Chapter, & because *sedition, & rebellion* are charg'd home to the conscience of the Presbyters, & their usual indemnitie imputed to the Discipline, he would faine step over these publike enormities, to personal vices; against which (by his leave) the Ecclesiastike rigour is not such, but it can admit of very frequent indulgences, & many times convert the guilt, or shame of such haynous transgressions, to the glorie of their Gospel, & a more certaine signe of the sinners election by grace, according to John Knox's divinitie after prooffe made against Paul Messant. *The treason of Judas, the adulterie of David, & abrogation of Peter, did derogate nothing from the glorie of Christs Evangel, nor yet the doctrine which before they had taught, but declared the one to be a reprobate, & the other to be an instrument, in whom mercie must surmount judgement.* Nay, if they find it advantageous to their discipline, these declaimers against adulterie, & bloud, will make religious applications to any, as they did to Murray the Regent-bastard & murderer (to say no more of him) whom they made the greatest saint upon the earth, & the most eminent patron of their Church. That your pulpits have been *perduellionis plaustrea*, the common stages for sedition, & treason. I have made appeare upon an old *item* somewhere else. And because you had not enough of them for the last *old Comedie* you were to act, how yow did mount it in *halls, schooles, & other profane places*, is deliver'd unto us upon Royal authoritie in his late Majesties large Declaration 1639. Where is to be found such loyal doctrine as this. One in *Edenburgh*, upon his Majesties urging subscription to your owne Confession of fayth, sayd *It was an Italian, & a devellish device, first to make them renounce God, & perjure themselves, & then afterward there was an intencion to destroy their bodies; & so that this subscription importet no lesse, then the destruction both of their bodies, & soules.* Rollocke did as much upon a scaffold in publishing a wicked, & rebellious protestation: Another, *That though there were never so many Acts of Parliament against the Covenant, yet it ought to be maintain'd against them all.* And Andrew Cant since charg'd His Majestie thus to his face, *Make them lumps of clay, then wast was sleeping, when thou gavest out the bloudie commissiones to James Graham.* Of all which I desire Mr. Baylie to name

Sedition, & rebellion not censur'd by the Discipline.

Trist. of Rye form. 4. books.

Scottish Presbyters mounting in halls, schooles &c.

name one that suffer'd any censured from a Synod. what privilege these, or any other scandalous crimes had in England, or Ireland, the High Commission, & Civile censures can cleare. But the Reviewers conscience can tell how many such tooke shelter under the wings of the Covenant, who were threatned proceste, if they subscrib'd not, & having done it, passed for very zealous, pious brethren in the cause. Their names, & infirmities, if Mr. Baylie hath not, I have charitie to conceale, Or, if I had not (could their ordination be justified, & they accounted of our brotherhood) I should thinke my selfe oblig'd to it under the penaltie of the 55. Canon of the Council of Carthage. *Episcopus accusatores fratrum excommunicat & si emendaverint vitium, recipiat eus ad communionem, non ad Clerum.* If he bear'd the like reverence to Antiquitie when he speaks so broadlie of the Bishop of Durrie, he might be thinke himselfe of the 57. Canon. *Clericus maledicus, maxime in sacerdotibus, cogatur ad postmendum veniam, si noluerit, degradetur, nec unquam ad officium, absque satisfactione, revocetur.* And to give His Lordship his due intereit in the prudent provizion of the Church, I direct the reader to that in the Council of Constantinople, *De accusatoribus Orthodoxorum Episcoporum non admittendis*, which is to be found in the edition of Chr. Insell, where he shall see by how many clauses Mr. Baylie is excluded from being admitted to enter any accusation against him, first, by the Religion he professeth, adjudg'd as bad as heresie by the ancient Canons for decreeing in conventicles against the authority of Bishops, *antisyntagmas tou kanonikou hemin episcopous* And whether upon the several grounds that follow, an Oecumenical may not reject him, *hoos kathybrisanta tou kanonas, kai ten ecclesiastiken hymenomenon eutaxian*, as a reproachfull despiser of Canons, & a bane to the eutaxie of the Church; let any of his equisable comparers consider. Yet, I thinke, I shall breake no canon by retorting his question, his acts being so publike, & himselfe antioctacrisis, convinc'd under his hand in his booke, Did the Reviewer never heare of a Presbyterian, subb to Mr. Baylie, who to this day was never (but may be in good time) called to any accusas for flagrant scandals of such crimes (even the same the Bishop mentions) sedition, & treason, which (aswell in Scotland, as in any other Kingdome) are punishable by the Gallows? These crimes, above any, deserve civile cognizance, from which as free as the Scottish Churchmen have been, I dare undertake to prove out of their storie, That there was hardlie ever Synod in Scotland (Presbyterian I meane) but was guiltie of Rebellion, or bloud, having ever made their covenants with death, & their agreements with hell having made lies their refuge, & under falsehood hid themselves as they did I lai. 2 §. 15. So that Mariana, & his disciples

An. 436.
Ancient
Canons a-
gainst Mi-
nisters accu-
sers of their
brethren.

Reviewer
no compe-
tens witness
against Bi-
shops.

eiples, whether in *Italy*, or *Spain*, or all the world over, can not in equitie have layd such devillish doctrines, such publike murders of Princes, & Nobles to their charge.

Fadus umbrarum peris. As constant a Covenanter as you are with the living, I see the holiest league can not chaine up your furious malice against the dead. Your naming *Bishop Aderton*, For his sinne, & that blessed Martyr the *L. of Canturburie* for his patron, speaks you a sonne of neither Christian charitie, nor truth. If *Presbyterie* had been as old as the Council of Nice, I perceive your sawcie fingers would have snatch'd the libells out of Constantines breast, & your zealous tongues, that are made seven times hotter elsewhere, would have runn the hazard to lick the Bishops faults out of the fire. I wish you had help'd me to a better bargain of your silence, & not forc'd me to give you this, which I am loth to part with, in exchange for your blabbing. That if all be true that is in print (which for your credit I hope is not) Your Discipline had no other then a Sodomite for its patron, some thinke you may take your choyce of French, or Scot.

How this abomination hath been propagated with your Discipline, (though by it no Disciple) I leave them to relate, who, to lham you into some speechlesse civilitie, have had reason to be your Domestike observers, if they can frame it by chaste language in a riddle. Yet because your *Presbyterie* shall gaine no credit, if I can helpe it, by any counterfeite innocence, I will returne you a line or two in Latin, which may informe you that such an ill weed hath grow'n even where the sharpe sickle of the Eldership hath pretended to cut downe all wickednesse before it. *Hoc tamen dissimulare non possum, in Palatinatu nulla prius scandala tam atrocia incidisse quam ea sunt qua seniorum illic consistorum culpa acciderunt. Et quis, obsecro, eos postea feret correptores, qui sceleratissimum hominem Siculum Sodomitam, & eundem pessilensissimum calumniatorem (you inherite at least the upper halfe of his qualities) imponere elabi passus sunt, ne ad Iudices legitimis traheretur.* If you name *Bishop Aderton* in your next, you will force me to breake the bond of modestie with my Readers, & make me lay this horrid scene nearer home. If you will shew your self a better Christian, or Scholar, & strengthen your arguments with the ruines of Bishops doctrines, where you finde them, & not rake up the rubbish out of some few sinnes, or lapses in their lives, you may write your pleasure, & without a blush expect the like ingenuitie on this side.

Pseudon syncolletis. I protestation *Ieron hierem*, Excuse me sir, if *Aristophanes* at present furnish me with no more honorable titles to salute

G

*He will not
be as peace
& charitie
with the
dead.*

*Gualth.
Epist. Eras.
Aug. 3.
1570.*

*Nor speake
any truth
of the li-
ving.*

you

you by, for your ingenuous meritorious demeanour in the next paragraph. Wherein you are pleas'd to pervert all that the Bishop mean'd innocentlie, & writ temperatelie, & sacrifice your soule to the Father of lies to gaine the countenance of your brethren in Holland. Historical truth I hope is no slander. Nor can it be their shame to keep peace in their Churches, & turne seditious incendiaries out of doores. But while you plead for these your owne brethren among them, (the rest holding not that point of your discipline) what respect you beare to their vigilant Magistrates, whom you taxe for putting out of their cities men zealous in their doctrine, pressing the true practice of pietie, &c. I leave to some interpreter to tell them. But my selfe shall tell you, by the way, that they joyne not with you in rejecting our Episcopacie, as Anti-christian Name you what booke of theirs, or person of any note that hath done it. I am sure since you, & your English mates fell to worke with root, & branch Spanheim, their great divinitie professours in Leyden, held up his hands, & wished that all had been such as Arch-Bishop V'sher, & Bishop Morton, & then the order with such men he acknowledg'd would passe here wel enough. So that it should seem in the rest there wanted onelie a conformitie in some such thing, as Calvins opinions to qualifie them for a tolerable communion with the Dutch. What their zealous Ministers have preached for practice of pietie, suppression of heresie, & schisme, the Bishop is farre from calling, or accounting any crime. But because you croud into their zealous preachments, the sanctification of the Sabbath-day in your Judaical sense, If, they pressed it in the rigour of your discipline, their audacious use a large practical license to confute them. To passe by their weeklie Sabbath market, & many publike faires, one of which you, & I met with at the Hague, I could have shewd you there the dancing on the ropes (if not a dutch stageplay for a need) & many other prettie sights, to which you were invited with sounding of trumpets, & beating of drummes, which is their businesse at this instant in another part of the reformed Provinces: where I am I can tell you of several recreations I have observed (beside playing on the ice objected against the Ministers of St. Andrewes that were spectatours) which I little thought on when the poor Prelatical Clergie, not many yeares since, were cursed with Presbyterian bell, booke, & candel, for approving a narrower toleration in our Countrey. Our persecutions have help'd us to this, & some other experience, whereby we shall be hereafter enabled to unmaske your adventurous impudencie to the world. Whether the streame of Presbyterian, or Prælatiall ermons have run clearer from contemps of pietie from silence, flaterie, &c. may be seen by him, that will looke into these last 12 yeares current of

Spanheim
speech a-
bout En-
glish Bishops

The Kings
booke of re-
creations
farre short
of what
other Reform-
med Churches
tolerate
on the Lords
day.

Vindic.
Chr. Phil-
land.

of the times. If the vigilant Bishops, such as their Lordships of *Derris & Donne*, purg'd their chanel from the filthie doctrines, & rebellious obstructions of *Blair*, *Levingstone*, *Hamilton*, *Cunningham* & others; they did it for the more even passage of pure Primitive reformation. The zeale of these men was eating out the foundation of Gods house, & their swelling waters did overflow the bankes of government, where they came. Their impious doctrines made them first be turn'd out of Scotland, where *Blair* had been before expelled the Vniversitie of Glasgow by the Professours for teaching his scholars, in his lectures upon Aristotle, that Monarchical government was unlawful, (the lawfullnesse whereof *Mr. Baylie* accounts part of the *Pre-lasts profession & errors*.) Vpon the like misdemeanour the same justice overtook them in Ireland, but at a time, as it hapened, when Christs Covenanting, Antimonarchical Kingdome began to be reedified in Scotland which wanting such bold pieces to support it, & their blasphemous treasonable sermons to cement it, they were very heartlie welcom'd, & preferred to places of greatest eminencie in that Church.

Blair & his companions justlie banished.

K. Ch. 1.
larg. Dec.
1639.
pag. 324.

What a singular difference there is in the point of exemption from secular jurisdiction between the Geneva Discipline, & yours the proceedings in the next paragraph will shew. And what person convicted of, or notorious for those crimes, that you reckon was ever priviledg'd by the spiritual Court, you are to mention. Your generals are aire, the Bishop craves no favour of your extraordinarie charitie to conceal.

The Discipline in Scotland differs from Geneva.

The Declaration 1584. might be penned by *Mr. Patrike Adamson* & yet be *King James's*, If his Majestie declin'd the acknowledgement thereof the yeare after, when your Rebels had seiz'd upon his person at *Sterlin*, that may very well be imputed to his feare. Nor was that the onlie negative subscription, you extorted from your prisoner that yeare; who, when at libertie, afterward, with the same hand, blotted out that which, when you had the guidance of his pen, you had forc'd him to write against his owne inclination, & sense. If *Mr. Adamson* professed upon his death his repentance for lies, & slanders (to which we have a contrarie tradition from some that were present) he did no more then your great Declaratour *Buchanan* for his that were opposit to the other, And how both these sort of, lies that carried contradictions could proceed from the same spirit, or their repentance have the same grace, & truth to reforme it. I leave to your discerning spirit to reconcile, or, if you find them different, to distinguish. What the Bishop asserts, *Mr. Camden*, saythfull register will justify. *Ministri nonnulli in Scotia d' pulpitis, & per circulos Regiam indignissimis calumniis infestati ipsi, Regi, & Consiliariis asserunt ebreizabant, & eorum*

King James Declaration
1584.

Part. 3.
An. 1684

comparere iusti subsidio quiddam contemptu abinuerunt, quae pulvis a Regum auctoritate essent exempta, & Ecclesiastici non Principis imperio, sed Presbyterio subessent. Your Ministers rail against, Queen, King, Council with contempt, & scorne, denie appearance upon summons, stand upon Ecclesiastike priviledge, are not censur'd by the Assemblie, & what is that but protected? & what both but as much as the Bishop out of the Declaration pretends to?

The Bishops consequence good from Commissaries to Civile Magistrates.

What nullitie in the law of your countrey you pleade, can be taken for no answer to the Bishops second prooffe, who tells you, *the same reason may exclude aswell Magistrates, as Commissaries, because they have no function in the Kirke, & they are so excluded out of the 11. chapter of your 2. booke of Discipline, which providing that all abuses may be removed, & dependances of the Papistical jurisdiction abolished, regulates all by the Eldership of the Church, & in silence robs the Civile Magistrate of his power.* The strength of which argument you wave, as you doe the 3. instances that follow, & scowre up an old rustie peice, of Logike of your owne to fight with your shadow; The Bishops consequence holding good. That it those, which have *no function in the Kirke*, are not to be judges to ministers, no jurisdiction remaineth in the Civile state where-by Ministers may be punished. In England the Commissaries, & official, were no ordinarie judges to depose, & excommunicate at their pleasure: what reservations there were, & how limited was their power, your friend Didoclaue will acquaint you. Which integritie, & pudence he calls a *fucus, & fallacie*, because he had found no such native beautie of holiness in his Church, no such down-right dealing in the discipline. The jurisdiction of Commissaries was reestablished in Scotland in Ecclesiastike causes, to as great a latitude as formetime, by act of Parliament at Edenburgh June 4. 1609.

Fucus ad fallendum simpliciore, vel potius illudendum Ecclesiis pag. 404. Altar. Damasci.

The Assemblie juggling in Gibsons case.

Presbyterian Assemblies are easilie satisfied about any delinquencie against Kings. And had not *K. James* at this time been absolute, & the brethren in feare what should become of their Euangel, they had not proceeded so farre as they did in *Gibsons* case. That many passed at other times with lesse notice, nay with their authoritie to maintaine them, I have shewed frequent enough out of their stories. Delinquents of the Episcopal partie could get no such opportunities for absence. When *Gibson* came about, he pretended not onelie his *fear* for an excuse, but his tender care of the rights of the Church. This, because more pertinent to the question, Mr. Baylie overlookes, as he doth their *purging him of his contumacie without acquainting his Majesty*, which the Bishop urgeth. He were better betake himselfe to some other trade then that of reviewing. Two, or three such surveys will loose the Discipline more ground, then *Didoclaue*, & any other his unanswered Champions

Champions ever gaind them. That *no trial of Gibsons fault was perſeſſed* though a *fugitive* was a testimonie of their forward dutie to the King. Others (beside the Bishops by the Synod of Glasgow) have been excommunicated at as great a distance for their loyal expressions, & actions.

The Bishops fourth prooffe I perceive hath much troubled the Reviewers eyes, *offer id sub oculo tuis ophthalmo.* Mr. Blackes case may very well seem odious, *Odio, quod metuis*, It turnes his stomake so much that he findes not confidence enough to wipe of that filth, which was spit upon the reputation of the Discipline by his speeches. He is better imployd with his sieve, & his scissours about divining how his Lordship came by so many particulars of the storie; but the guilt of his conscience makes his hand shake, & so all his witchcraft falls to ground. For the Bishop, to my knowledge, may have his warrant for that relation somewhere else, & for ought he knowes, recourse to some vocal oracles of that time, beside some such registers as have not been rased by the sword of the Disciplinary spirit, nor cancell'd by the Clerke of the Assemblie in the darke. Though that large, most excellent volume compiled by the Rt. Reverend Archbishop having, no long since, happilie escaped the *Scottish Inquisition*, may hereafter be a printed monument of the Disciplines *horne*, an eternal disgrace to the Rebellious Presbyterie, & his credit for all the Reviewers calumnies, a lasting pillar to support the fayth of all posteritie, that shall read it. Yet to take Mr. Blackes storie from his hand, out of the register of truth, the Doomsday booke of the Discipline as it lies.

*The Bishops
relation of
Mr. Blackes
case vindicated &
enlarged.*

————— *Veniat invisum scelus,
Errorque, & in se semper armatus furor.*

If the Kings countenance were changed, his conscience was not, which, by his own confession, so soon as ever his judgement was in the bloome, tooke checke at the Religion, as well as at the Rebellion in the Assemblie, professing with our saviour that though he liv'd among you, he was not of you.

*Hamp.
Contra.
Conf.*

That you make no medium between Presbyterian, & Popish, is a piece of old Synodical malignancie, which the trial of the orthodoxe partie in these times hath made out of date, since being rejected, & banish'd by the one, they neither finde, nor sue for reception with the other, (saying into a toleration of their asyle) but by the hand of the Almighty are held up in their constancie between you both: Yet your fears were not groundlesse, when the Religious King went about to establish such publike worship, as would have informed ignorance in

a discoverie of your errour, & draw'n of all your conscientious, & rational disciples. His Majesties civile favours to some *Papists*, were not so strong evidences of his change as to wind up your Ministers to such a free warning, nor gave them license to make such rebellious applications. If that be the use 'tis time for Kings to search better into your doctrine, & see whether the toleration of that have not been the great sinne of our age, which hath pull'd downe such judgements upon their heads.

Rom. 6. 1.

Ephes. 6.

16.

Hebr. 11.

36.

*Nescio quid
nec quando,
sed multis
ante Vind.
ap. Philad.*

*L. I. c. The
od. de Re-
lig.*

This grace in your *pastour* is that, which abounds by continuance in sinne. And this *sayth* is nothing like St. Pauls shield, being beaten by the *Assemblee* into a sword, whereby they endeavour to subdue Kingdomes, but have no such commission as had *Samuel*, & the *Prophets*. *Mr. Blackes* denial was too faint to absolve him, & his honest hearers, if conforme to their English brethren, might perchance be so wrapt in their night caps, as their negative testimonie could not be very currant. When he shew'd himselfe so willing to be tried by all the world, he little thought who might passe upon the verdict. All the heathen had condemn'd him for the murder of *moralitie*, & he had met with a scurvie packe of hardhearted *Godfathers* among the *Papists*. A brother of yours confesseth that somewhat *Blacke* had sayd, though he hath no great minde to take notice, what, nor when. He complaines of *Rutherford* his accuser because oblig'd for private courtesies, who deserves to be commended for preferring publicke dutie, & in that appears to have been one of the most honest hearers there. The *Couriers* can not be blamed for intending to stop the mouths of such Ministers, as layd the Devil with his bairnes at their doores, & put them in afright that they should afterward be charg'd with keeping all the blacke brats of the *Assemblee*. The advice of the Brethren was adjudg'd treason by the law of Scotland produc'd against the *Aberdeen* Ministers, & your *Edenburgh* Bibles have not one text to justifie that appeal. The words layd to *Mr. Blackes* charge I hope will be confessed to be *trulie seditious*. All the question you make is whether he spake them or no, which though doubtfull (as it is not, being proved before the *Assemblee* who gave this reason for his exemption from punishment, *They knew not with what spirit he was overruled*) must be acknowledg'd a matter of civile cognizance (because no point of religious) aswell as the punishment, if prov'd. *Constat Episcopos & Presbyteros forum legibus non habere, nec de aliis causis praece religionem posse cognoscere*. The Brethrens reason, or rather mis-apprehension must not be made the measure of the lawes. If the King yeilded so much toward an amicable conclusion, what can justifie the Presbyters in continuing the breach & who, say what you will, were bound to subscribe a band for that silence which

which was required, *Pessimus est mos suggestum in scenam versum*, & dulcissimum Evangelii vocem in Comediam veterem. What the learned *Grotius* enlargeth upon this subject, I will not transcribe, but call upon you to answer, being that which I assume to make good upon the same texts & proofes he produceth. The truth was you durst neither have advised *Blacke* to *appeale*, nor your selves have shew'd such contumacie to the King, but that you had felt the pulse of the people, & made it beate high in your behalfe. This your brother confesseth though in *Gypsie* language, calling it the great concord, & authoritie in the Church, such as made the Courtiers to tremble, though never so much in favour with the King. Which concord, when so magnified in your storie, we know, was ever a covenant to rebell, & awe the King aswell as the Court by your usurp'd authoritie of the sword. Yet whatsoever is your practice, & profession, by fits; sometimes you are more serious (though seldome more loyal) & the result of your counsel appaerls it selfe in such a sentence, as this *Our obedience bindeth us not anlie reverentlie to speake, & writ of our Sovereigne, but also to judge, & thinke*. Which if the *Edenburgh* Ministers had practis'd, they had not come under that severe sentence pronounced against them for raising a dangerous mutinie among the people.

If I would, like you, turne diviner, I might easilie guess out of what unprinted register you have that prettie legend, that followes, which yet is not so decendie dress'd as to make good the chait credit of the discipline. Who was this villain? By whom was he suborn'd? A villain. They suborne, without particular instance of either, will not passe upon publike sayth. If the Commotion was innocent, why not approv'd? If not approv'd, how appaerls it to be innocent. The best way to have quit the Ministrie from being *authors*, or *approvers*, had been to be *censurers*, but here they could keep silence without a band.

I can not yet let goe this singular storie, my dutie forbids my charitie any where to favour you with my silence. And because you are so praxudic'd against unprinted traditions, I will give it you for the most part out of some printed registers I have met with.

King James, desirous to set off his Court with what luster he could to foraign Ambassadeurs, had, in a provident magnificence, retrench'd some allowance formeilie issued for his Courtiers attendants, & contracted their tables to enlarge his owne entertainments. For the managing of this, & somewhat else concerning his revenue, he had appointed eight officers of State, where of some were Papists, but of know'n integrity. The Reformed Courtiers, by way of scorne call'd these *Obsequians*, & made an easie impression into their Ministrie by suggestiing, that they had a designe to introduce Po-

De Imper. sum. Potest. circ. sacr. cap. 9

Nam eo tempore summa suis Ecclesie concordia & authoritas, ut aulici ab ea, samesi Regia gratia niterentur, timerent, & indic. Ep. Chr. Philad.

Let to the Q. of Engl. Jul. 16. 1561.

The Ministers gillies of the tumult. Decemb. 17. 1556.

perie,

perie. & subvert the whole discipline of the Church. After private conference, a fast, *for the smiting with the fist of wickednesse*, soon after was kept at *Edenburgh*. *Balcanqual* preacheth, & spares neither, King nor Council in his virulence, infuseth all the displeasing particulars, he could thinke of, to imbitter his *Sayr*, humble beseecheth the *Edenburgh* Citizens at a certaine houre to meet in the *New Church*, tells them how much it concern'd their reformed, *Euangel*. His reservednesse sharpened their expectation, & caus'd their punctual assembling almost to a man, where they found their Ministers in a formal Synod, having chosen a violent Presbyter, *Mr. Robert Bruce*, their Moderator. Here *Mr. Blackes* sufferings were aggravated: & the Kings violating the prerogative of the Church. One *Watson* comes in, & addes oyle to the flame, remonstrates his late repulse at Court, & denial of access to the King, being sent with some Rebell-supplacate from the Brethren. The Moderator, with as much malice as my be, comments at large upon every instance in a speech; Makes it Gods cause, & engageth the people to assert the libertie of his Gospel, if not by petition, by power. Some Commissioners are sent to the King, then in the *Tolbuish*, who, receiving some cheek for their unjustifiable proceedings, come backe with their angrie account to the Assembly. One *Alexander Vaux* being (as the Presbyters had predestin'd) mounted up above the congregation by a pillar, with stretched out arme cries, *The sword of God & of Gideon*, bid them to follow him in the vindication of God, & his Church, They take it out of his mouth, & in confusion clamour, *Arme Arme, for God, & the Church*. They doe accordinglye, & rush violentlie into the streets beguirting the place where His Majestie was. *Mr. Thomas Hamilton* afterwards. Earke of *Haddington* takes an halberd in his hand, & with some of his friends keeps the multitude from entering. *Alexander Hume* of *Northburwick*, for the time Provost of *Edenburgh*, & *Roger Mackintosh* (whom the King ordinarily called his *Bayliffe*) raise what power they can upon a sodaine, the honest *Hammermen* come in to their assistance, They demand first whether the Kings person be in safetie, & then by a mixture of faire words, & menaces make the rowt quit the place, but not their riot, for they by, & by rallie in the Mercate place. The Captaine of the Castle turnes some canon upon the Towne, & by that militarie argument prevayles with them to disband. The King is safelie guarded to his palace at *Faltrynd House*. For all this *Bruce* sends abroad his writs, to call in the Nobilitie to their succour, some of whom had in zeale abetted the late tumult. The Lord *Forbes* payd his fine for going into the street, The Lord *Hamilton* hath an invitation to be General, & should have had his commission (from the Synod no question) if he had signified

* *Vaux*

Red his acceptance. He very noblie, & loyallie delivers up his letter to the King, & detects the Rébellious project of the Discipline. Some of the Ministers are sent for, & convicted, obtaine pardon of the King, but no actual oblivion from any his good subjects, who ever after detested that disloyal sect, & branded the 17. day of December with the indeleble infamie of that prodigious attempt.

How like this lookes to an *halfs houres tumult*, or *petie fray*, *How Ignorant* were the *People*, how *Innocent* the *commotion*, *How free* the *Ministrie* from being *ambitious*, or *approvers*; Let the *Reviewers* *aguisable* *comparers* determine.

CHAPTER V.

The Discipline exempts not the supreme Magistrate from being excommunicate.

T*asim agit.* The Bishop argues about excommunicating Kings, & you answer about censuring officials, that pronounce sentence for non-payment of money, wherein yet you are not more impertinent, then malicious: For you know well enough that sentence was not executed for that, but for obstinacie against the power, & commands of the Church, Wherein if any officials inconsideratelie proceeded, it must not bring in question the more deliberate prudence of them, that made the constitution to that purpose. The rash præcipitancie of the Scottish Presbyterian rule, & practice, though many times very reprobable in the later, I finde not heere in the Bishops allegation, nor of what magnitude the sinnes are, for which they excommunicate, though we have know'n a desertion of the Brethren in conspiracie against their Prince, or a glance through their fingers, an interpretative neutralitie, hath been made the great sinne, & threatned with this censure. Neither the Prælatie, nor any orthodox Christians in the world come into your communion in the point of excommunicating their Kings, nor comprehend them within the object of their Discipline, by which, though they have kept the *sums* of the Church in a filial awe, yet ever reserv'd a paternal privilege for their Kings, the *Nursing Fathers* of the same *Imperatoria unctio* *vultur panisemia*. And the learned *Crotius* assures us that the Kings of France for many ages have expressed *felice* challenged this exemption for themselves, *Ne possint excommunicari.* cap. 9.

The Rev.
impertinent
cie or cunning
in al-
tering of the
flase of the
question.

Let: of the
Congreg.
the Nobles
of Scotland
1559.

De Imper
sum. Pot.

*Disciplina-
rian inten-
tions never
better then
their words*

Rev did never so much as intend the beginning of a proceſſe against the King, &c. Ans. Christian prudence admits no such charitable glosses upon the *Scotiſh intentions*, where is no colour of ambiguity in their words. In which if the King be a man, or a Magistrate, he must be necessarily included, & made subject aswell to Church animadversion, as admonition. If Mr. Baylie hath a perspective for the thoughts of all his predecessors, he may enjoy the pleasure of such spiritual reviews, or revelations to himselfe, but can have no demonstrative evidence to propagate the like confidence among others.

Eccles. 8. 4.

*No thanks
due to them
for not ex-
communicat-
ing their
Kings.*

True causes of citation of Princes to an Assemblie is the peculiar language of the Discipline, no such truth is implied in this truer text of Scripture, *Where the word of a King is, there is power, & who may say unto him what dost thou?* The beginning of the next verse is not the *Scotiſh Assemblie*, in answer to that question. What these true causes have been, I have partly manifested out of their storie, their owne Registers justifying their successive meeknesse, & indulgence; wherein though no King may be found excommunicated, (because their spiritual sword wanted luster, and brightnesse to strike such amazement into Princes, as to make them let fall the temporal one out of their hands) yet not any one of them hath there been since the Assemblies were possessed of their infernal commiſſion, but have been personallie threatned, imprison'd, depos'd, or murdered, & they should have tasted the meeknesse of the Discipline in them all, if the season had served, & they could have catch'd, or kept them in their power; Against which universal experience whether Mr. Baylie's single word may be taken for the future securitie of His Majestie, & his successors, I submit with silent reverence to be debated in their Council.

*The An-
cient Fa-
thers quis
peccans
Kings of all
humane
censure.*

*Apof.
Gent. adv.*

Rev. *We love not the abused ground, &c.* Ans. We are as little in love with the Reviewers affronting of Kings, as they with, what he calls the *Warners flatering of Princes*. To the question he so magisteriallie propounds. *St. Ambrose*, notwithstanding his Act to *Theodosius*, makes answer upon that speech of *David* cited by the Bishop, & addes the reason in such language as Mr. Baylie will not heare from any *Canterburian-Prelate*, *Quid nullis ipsi [Reges] legibus tenebantur, quia liberi sunt Reges a vinculis delictorum.* The same is to be found in *Ishidore Pelus*: And *Tertullian* to this purpose many hundred yeares before *Presbyterie* was hatch'd. *Sciunt Imperatores quia illis dederit imperium. sentiunt Deum esse solum, in cuius solius potestate sunt, a quo sunt secundi, post quem primi, ante omnes, & super omnes Deus, homines.* And because the Reviewer calls this doctrine *Episcopal*, let him take *St. Hieroms* note too by the way. *Rex ipse [David] & alium non timebat.* This Catholike doctrine preserves the Majesty

Majestie of Princes, *de jure*, inviolable from the insolencie of Assemblies. Where the abuse of it *spurs* them on to any dangerous *principles*, they are to stand, or fall unto themselves. The poor oppressed people would many times worke out their deliverance by prayers, & patience, if the *outrageous* Presbyters did not thrust them downe, & with the hazard, if not destruction of their persons, dash all civile government in pieces.

CHAPTER VI.

*Kings may sometime pardon capital offenders, which the
Disciplinarians denie. As they doe their Royal right
to any part of the Ecclesiastike revenue.*

WERE your reasoning as methodical as the Bishops, I should not be so in every Chapter at a losse to find out more *what*, then *what* to answer, having hitherto met with none, but Socrates's three darke principles in your booke, *id chaos touts, kai tas nephelas, kai ten glatten, confusion, clouds, & tongue*: which among them have made such a *miss* in your own eyes, & such a *clattering* in your eares, as you can neither see, nor heare a good logical argument brought before you. We, that are above this disturbance, & at a distance, observe his Lordship laying out the doctrine of your Discipline (for so I'll speake for once) received by you all, & then illustrates it by your practice, wherein if he had roome enough, he would muster up so many particulars as with an, &c. might conclude an inductive universal. Though the other way of *aconsequential* arguing hath been thought tolerable in *Mr. Baylis* (no *Distur* as I take it) as not long since in his uncharitable mention made of Bishop *Aderton*, & his slander against the two reverend Bishops of *Downt*, & *London Derrie*.

The Ministers rigour, & vindictive pleading hath ever multiplied in Scotland the *widowes*, & *fatherlesse*, the *deadlie seeds* having been ever continued, & received by them, when they saw it tend to their advantage, so that the *bloud* shed by murderers of their making may be truelie esteem'd, the *seed* of their Church. Which duellie considered, demonstrable in their storie, should deterre any cautelous Christian from their communion, who, by that partaking in their guilt, can expect from heaven no benefit of his prayers, Gods curse

*The Bishops
reasoning
not unconfu-
quential.*

*Aristoph.
Nubes.*

*Bloud the
seed of the
Discipline.*

Esa. 1. 15.

Mercie

*Gods attribut,
but, & so
the Kings.*

*1. Book
Discipl.
2. head.*

*Presbyters
solicite
pardon for
murder.*

** Rigour to
be preached
&c. under
none but
impious or
negligent
Magistrates,
so excommu-
nication for
impunitie.*

in the Prophet concerning them nearer, then any ministrie in the world, *When ye spread forth your hands, I will hide mine eyes from you, ye when ye make many prayers, I will not heare: Your hands are full of blood.*

The historie of that time, though very partiallie, & falselie related by the Reviser, were it not, can not justifie the infolence in their discipline, wherein they do not occur to the inconvenience pretended, the impunitie of murder procur'd then by some importunate & powerfull solicitours, but despiightfullie scratch out the image of God in his Anoynted, & pull downe his prerogative attribute of mercie, which hath a season of priviledge above justice, if that passe with Mr. Baylie, for any of his workes. What I meane I collect from this clause. *In the feare of God we signifie unto your Honour, that whosoever perswades you that ye may pardon, where God commandeth death, deceives your soules, & provokes you to offend Gods Majestie.* Where not onelie the act of impunitie is condemn'd, but all power to pardon in any case denied. Which God never practis'd himselfe, nor exacted in the rigour from his Kings. Beside, the case hath been know'n, when the Presbyters themselves became the powerfull solicitours to the King, & drew a pardon for murder from his hand against his heart, as they did from K. Ch. 1. for Mr. Thomas Lembe, a preaching brother, who stab'd a young man of Leish with a ponyard betwixt Leish, & the Abbey of Haliryd House upon the Lords day in the afternoon, in the time of the Assemblie, & Parliaments sitting. To whom the King, used this speech *Ministers must be pardoned though slaughterers. yet other men must suffer for a words speaking,* reflecting upon one Mr. John Jewars, who suffer'd for saying that *Argile had spoken about deposing the King.* How they professed their Church to be reformed by the murder of David Riccio, & the King called a *weake man*, because he would not vouch it, I have shewed more particularlie in their storie. Yet I hope Mr. Baylie (who is too rigid) when he comes next in the Rebell-Commission, will be no solicitour for any act of oblivion. That if the King gives not what satisfaction they finde necessarie, & due, he, & the other bloud-hounds will articulate their cry into justice, justice, or lie downe in their armes to execute it themselves even upon His Majestie himselfe (for he hath allreadie encircled him, within the object of the Discipline) may be fairly collected from hence, as from what he told us in his Epistle.

That you may preach unto * Magistrates, that according to Scriptures murderers ought to die even Erasmus will grant you, Yea that in some cases you may rebuke, exhort, admonish, threaten, denounce judgements, aswell as preach promises according to the examples of the Prophets. But he puts you in minde that this they did onelie under impious Kings, no Davids, no Salemons, no more must you assume this libertie,

libertie, under *Jame's*, & *Charle's*, pious, prudent, & just Kings. If you should have an unhappie occasion to exercise it under other, you must goe no farther, no excommunication which is order'd in your Discipline. He calls for your texts, he answers your arguments, he helps you to instances of *Isab*, whose murder could not safelie be punished, of *Abisalom*, whose, for some reason, was neglected. He demands whether these men, went not into the Temple nor communicated in the Sacraments with this impunitie about them. I have no way to be rid of you, but as *Mr. Selden*, they say was of the whole packe of your clamouring brethren at London, who layd *Erasmus* booke open before them, & bid them answer him. Which dismounted their tailes, & put a gag in their mouthes, so that I heare he was never troubled with them afterward.

E. Hunstley's case hath been caried to the mint, & comes now out with a new stampe of the Assemblie at a losse till their Father behind them scatters his kindnesse among his prodigal sonnes, & bids them lavish out his inexhaustible stocke of calumnies, as they please. What the Bishop hath granted you about the guilt of the three Lords, I have no commission to retract. What you aggravate about *E. Hunstley's* apostacie, &c, after seeming repentance, frequent relapses, doth at the worst, but argue his adherence in heart to the *Romish* religion. This added to his banding with the King of Spain (which you pricke into some blanke papers subscribed with his hand, & the rest taken out of *Dr. Ker's* pocket, as he was shiping over, upon your excommunicating, & banning; & picke out of some other, such as little could be made of at that time, when it should have been most advantageous) is not enough to justifie that rigour alleadged by the Bishop. The truth of what followes shall be left to the ingenuitie of your judicious & equisable comparers, by laying your relation to that of more authentike historians, whose record is this

Bushnell, after many murders, & misdemeanours, having broke prison, endeavours to get the King, & Chancellor *Maitland* into his power, to which end he sets fire to both their chambers, & by violence makes his entranee into the *Queenes*. For this, some of his complices were hang'd, the Kings proclamation, publish'd against him, prohibits any man to harbour him. The *Earle Hunstley*, upon the *Chancellari* intreatie, raisth some power to surprize him, with which he besets *Earle Murray's* house, where *Bushnell* was entertained, & *Murray* in defense of him slaine. For this soon after was *E. Hunstley* imprison'd, till having put in caution to appeare at a publike trial, he had his libertie given him to goe home. *Murray's* friends had not patience to wait the leisure of the law, but worke revenge upon

E. Hunstley's case
wholie min-
ted in the
Assemblie

Bushnell's
notorious
crimes.

all advantages they could get. *Boswell* having been this while concealed in *England*, enters *Scotland* in armes, & assaults the King in his palace at *Fawkland*, but, being beaten off, makes another escape. The Assemblie, failing of the successe they hop'd for in *Boswells* attempt, pravaile for the banishing of Papists, & confiscation of their goods, *Boswell*, finding no good welcome in *England*, gets away, & gains a private opportunitie by his friends to be secretlie conveyed into the Kings chamber, where he begs his pardon upon his knees, & obtaines it, yet the next day makes a tumult in the Court, & carries away diverse of the Kings servants; The King (which may seem strange) for the safetie of his person, was faine to put away his friends of greatest trust, the Chancellor, & Treasurer, *Baron Humes*, &c. but within a moneth repents him, appeales to his Nobles, & by their advice, recalls them, yet permits *Boswell* to depart. The Ministers are angrie that the Papists are not persecuted by fire, & sword. They assemble without the Kings order, & call together the Barons & Burgers. *Boswell* enters againe with 400. Horse as farre as *Leith*; makes proclamation, summons all in to defend'd religion, & put away evil Counsellors; sends it to the Synod at *Dunbar*, which favour'd it; The same day he marcheth against 3000. of the Kings forces neare *Edenburgh*, fainteth in his businesse, and gets away to the borders; *Queen Elizabeth* sets out a proclamation against him, yet presseth the King for proscription of Papists; The Lords are but few that meet, & expresse some reluctance at it. The Ministers, & Burgers are many, which vote it, take their armes downe out of the windowes, &c. *Argyle* is sent against them, & beaten; The King drawes toward them, & permits three of *Huntley's* houses to be pull'd downe, *Huntley* escapes to his Aunt in *Sutherland*, thence into *France*.

These were *Huntley's* notorious crimes, & multiplied outrages which cryed up to the God of heaven; Out of which les the world judge what reason the Ministers, those mercifull men of God, had to give such warning, & cry to the Judges of the earth, to shed his blood. That appearance with display'd banner against the King in person, should be made an article against him by *Mr. Baylis*, a loyal peaceable assertour of ten yeares armed rebellion in three Kingdomes: I dare not adventure my spleen to discourage on but in *Mr. Baylis* language, hope by his good advise, the Prelates will no more Lull Princes asleep in such a sinfull neglect of their charge, but break off their slumber by wholesome & seasonable admonitions from the word of God, such as that *Prov. 10. A wise King scattereth the wicked, & bringeth the wheel over them.* Or what other texts, their Lordships better know applicable to the most just, necessarie chastisement of schismatikes, & Rebels.

About

About *E. Angus, & Errol*, you thinke your selfe not concern'd to make answer becaufe your brother Presbyter *Mr. Rob. Bruce*, gave *King James* leave to recall them, but with this considerable sentence, against *E. Huntley*. Well Sir, you may doe as you list, But chuse you, you shall not have me, & the *E. Huntley* both for you. Pretie humble soules, who can weigh downe the chiefest Earles in the ballancing of a state.

In the next paragraph, you dawbe with untemper'd morter, such as can never keep the Kings right to any Ecclesiastlike revenue, & the claime of the Discipline together. For having comprehended in the patrimonie of the Kirke all things [without exception] given or to be given to that, & the service of God; All such things as by law, or custome or use of Countreys, have been applied to the use, & utilitie, of the Kirke. 2. book Disc. ch. 9 And call'd them sheeves, & murderers [without exception of persons] that alienate any part of this patrimonie. 1. books Disc 6. head you are the innocent dove that, here bring us newes, That the Church never shoyld the King of any tishes, while those birds of spoyle, your forefathers, have left him, neither eare nor straw to possesse. But to deale with you at your owne weapon in your words. If the King never had any first fruits, then, as the Bishop sayth, you are the Popes, that with-held it, & by you, that were the Reformers, was that point of papacie maintained; If he neither had, nor demanded, to what purpose toke you, such paines to obtaine in favour of the Church to have it declar'd in Parliament, That all benefices of cure under Prelacies shall in all time coming be free of the first yeares fruits, & fift penie, & the Ministers have their signification of presentation past, at the Privie seale upon His Majesties owne subscription, & his secretaries onellie, without any payment or caution to his Treasurer for the sayd first fruits, & fift penie?

About tishes, you say, His Majestie, & the Church had never any controversy in Scotland. How agrees this with your Declaratour in his appendix to the maintenance of your sanctuarie? When the minor-age of a good King had been abused to the making of a law, whereby the most of shes, & the lands belonging to, Bishopricks were annexed to the crowne, the Church very earnestlie do labour for restitution, & never gave over till these lawes were repealed.

If you review your records, you will finde in the yeare 1588. that you had a plea wish, which you call an earnest suit to, His Majestie about patronages, & such considerable opposition, as put you upon inhibiting all commissioners, & Presbyteries to give collation, or admission to any person presented by authoritie from the King. And [to omit many] a greater you had before with the Queen. Anno 1565

The Nobilitie, & Gentry were more beholding to your impotencie

R. Bruce's
speech a-
gainst *E.*
Huntley

First fruits
& withheld
from the
King as
much by the
Presbyters
as Pope.

An. 1587.

Contradi-
ction about
tishes. p. 57.

Patronages.

Presby-
terian rebel-
lion, & ty-
rannie.

Rejoycing
as the se-
questering
the Church
patrimoine.

Qui iactare
non dubita-
runt se E-
pisc. plyn
kairian in-
fluxisse.

K. James
anti-presby-
terie.

* Aitar.
Damasc.

p. 3.

No Dona-
tist.

Ep. lector.
Aitar.
Damascen.

tencie, then patience for peace. What gracious men you have shew'd your selves, since your Rebell-Parliament got that incumbents power into your hands, your congregations would speake if they durst, whom you feed with the bread of violence, & with that you cover them as a garment. So that whether the Presbyterie be not as good patrons of the people, as they are vassals to the King, need never more be question'd in Scotland.

Whether by the wickednesse of Prelates, or Presbyters the King, & Church were confin'd of the sithes, will appeare by them, that bragg'd most when they were most endanger'd by the sequestering the other patri- monie from the Church, which I finde to be the Presbyters that could not keep council but boasted they had given a seasonable blow unto the Bishops.

That legitimate power in the Magistrate the Bishop pleades for King James never declared to be a sinne against Father, Son, or Holy Ghost, nor did ever the patrons of Episcopacie oppose it. That changeling you here substitute in the roome calls you Father by the ridiculous posture in which it stands, your friend Didoclave * had more ingenuitie then to inferre a claime to the power of preaching, & celebrating the Sacraments upon the power of jurisdiction over Ecclesiastical persons derived upon the King from his predecessors in England, & given them by a statute. *Verba statuti de jurisdictione, non de simplici functionum sacrarum administratione intelligenda esse quis dubitat.* The well grounded consequences, which you call Castles in the aire, will hereafter batter your Presbyterie to the ground, when Princesses shall retract their too liberal indulgence, take a courageous resolution to claime their own, & relie upon Gods providence to maintaine it. King James had given you the practical meaning of his wise sentence, seven yeares before he spake it at St. Andrews. For, as you may very well remember, when His Majestie had put downe your Presbyterie by the head, your Ministerial office was with the exercise of your halls, having, to the time of your late rebellion, no other, then an ambulatorie Euangel, no Disciplinarian legallie tolerated to officiate, but such as would conforme to the canons of the Church. If the King had sayd, *Ego non possum erigere Ministri caput*, the heads of the Aberdene, & Edinburgh Ministers might have confuted him upon the gates, but that his mercie [without the Synodical censure of impunitie] interpos'd in that dispute. As great an enemy as His Majestie was to such *Erastian*, as the Bishop, I am sure he was no friend to such *Donatists* as you, unless *inseparabilis hostis* be significant to that purpose. He sayd, you were the perfidious, bedlam knaves among the preachers, my dictio-
nary

marie will helpe me to no siter English for his Latin; *perfid*, & *fanatic* nebulones inter conisionatores; And you, or your profession he often styl'd Calvinistarum Satanismum, a sect of lapsed spirits among the Calvinists, whose malice, had metamorphoz'd them into Devils.

Georg. Com.
De Dupl.
Stat. Relig.
apud Scot.
lib. 2.

CHAPTER VII.

The Presbyterie cheats the Magistrate of his Civil power in ordine ad spiritualia.

THE Bishop begs no believe of his Readers, beyond what he brings prooffe out of your Discipline to prevaile for. When you have made all offenses, more, or lesse scandalous, like the Prophet in Hosee, you become *the snare of a fowler*, & with this counterfeit call catch all the uncleane birds in your net. If the Bishops official takes notice of more civile causes then your Presbyterie, the qualitie, & number had been Worth your noting for your Readers satisfaction. To strengthen your evidence, I consulted with *Didocleus* your brother Scout, whom I finde to have made no such numerous discoverie, & I take him to be altogether as strict, & able an inquisitour, as your selfe. That capital offenders, whom the Magistrate hath spared, should be excommunicated, is disciplinarian censure, which no societie of regular Christians ever instituted; Nor can any ingenuous Divine denie such, accessse to the holie table, if otherwise qualified then by their impunitie. He must distrust either the prudence or pietie of the Magistrate, conceiving him either too liberal of his pardon to a person shewing no remorse for his fault; or impious in countenancing instead of cutting off, an obstinate malefactor with his sword. *Brassus* himselfe (whom you raile at so often) puts in this caution (which *Berg* approves of) for whatsoever he hath asserted in his booke. *Quod meminisse tu velim etiam si non semper adjecero.* That the person you admit be suppos'd to understand, approve, embrace the doctrine of the Church, with which he desires to communicate; That he professse an acknowledgement, & hatred of his sinnes (he addes not from your stool of repentance) That a murderer, adulterer, blasphemers, thus pardoned, thus penitent, thus supplicant for the seale of the Sacrament, should be, to fill up the amphitheater of any proud hypocritical,

tical, popular presbyter, made the sundays sport, or spectacle to the people, No Scripture commands it, no orthodox Church ever practis'd it, no law of Scotland imports it. If you suspect his repentance to be but counterfeite, & his humble addresse, a religious imposture; you may discourse with him in private, lay open before him the hainousnesse of his fact, deterre him by the extremitie of the danger, tell him if he *discernes not the Lords bodie* (which he can not through the blacke unrepented guilt of that sinne) he eates judgement, he drinckes damnation; But all this pertaines *ad Consilium*, a terme us'd among the ancients in cases somewhat contermine with ours, to ghostlie counsel, no spiritual execution, *ad legis annunciationem, non jurisdictionem*, to the terrible declaration of the law, to no jurisdiction or legal exercise of your power. Beside, here I must put you in minde of what I otherwise prove, and is undeniable. That your excommunicating facultie is not originallie in your Assemblie, but derived to you from the supreme Magistrate, with an implicite reservation of his own priviledge, to remit it at pleasure, it being no *jure divino discipline*, I hope (for if such, what becomes of those Churches that use it not?) The malefactours exemption from this, without quxstion, accompanies his largesse of civile mercie, & he stands acquitted from all spiritual, aswell as temporal, punishment: For to suppose the Magistrate takes him from the gaoler, to deliver him to Satan. exchangeth his shakles for chaines of darkenesse, his prison for hell, is inconsistent with reason, or charitie, & gets no more faith, then such a cruel sentence hath the face to aske my opinion of its justice. The learned *Gravius* tells you, how John a Bishop of Rome became intercessour to Justinian the Emperour in the behalfe of penitent delinquents, that were separated from the union of the Church, ascribing to him the authoritie, & honour of their restitution to the communion thereof. Which argues him, & his Presbyters, (if you admit him not to be single in his jurisdiction) at that time to have had no independent Discipline, to crosse the Emperours power, to have been no countermanders of his pardons. That the Magistrates in Holland have very often commanded the Pastours to their dutie in these cases. And that, by an old law in England, the Kings pleasure was craved before any of his servants could be excommunicated.

Falso measures, &c. masters of civile cognizance.

Fraud in bargaining, falso measures, &c. the Bishop takes to be matters of civile cognizance; He findes them call'd *abomination to the Lord*, not any where such scandals to the Church, as to require publike satisfaction. What *Ecclesiastike rebukes* are due, he thinks may be given by particular Ministers in their severall charges; without a sum-

mons

mons before a Consistorian judicatorie. *Die Ecclesia* was no praecept of speed; There were two or three errands to be done by the way; The offended brother hath, after conference, a private arbitration prescribed him: Nor doth it appeare that, in cases of this nature, our Saviour sing'd him a warrant to fetch his adversarie to the Church, nor a word is there that doth authorize the Church to command him out of the Court, to anticipate, or aggravate the civile censure by the Reviewers. *Ecclesiastike Rebukes.*

The Bishop speaks of Presbyterie in the institution, makes no instance of it in the practice; I'll take no mans word for disciplinarian honestie throughout 30. yeares trading. The saints, after that rate, will not be readie at Doomesday to give up their account of compassing the earth, & getting in their inheritance annex'd to their dominion, which they will have founded in grace; If the Presbyteries, wherein all that time you were convertant, were no merchant adventurers, tooke no share of the purchase, they have kept some Jubilee to lease out their indulgence; Or it was, not unlikely, a piece of your Kirke-policie to connive a long time at all petite larcenie, knowing who at length would be catch'd in the great cheate, the 200000. pound sale of damnation to their brethren, & yet keeping backe whole viols of vengeance, and wrauth unto themselves.

For the many *causa of Ministers deprivation*, cognosced upon in your Presbyteries, you have the good liking of neither Papists, nor Prelates, who finde no canon, that gives commision to such a mungrel socitie of lay-Clerical Presbyters to take away, what they have no power to conferre. If I give, but not grant, your usurped tyrannie a priviledge, by many yeares rebellious precedent, to cognosce of such cases, I must except against clipping of canons; the coyne that beares the Majestike image of the Primitive Church, such as is the 67. in the fourth Council of Charchage, *Seditionarius nunquam ordinandus Clericus, sicut nec usurarius, nec injuriarum ultores.* The first of the three had met with your vertous Fore-Father Knox in the Castle of St. Andrewes, & sav'd all the mischief we have reap'd by his call from abetting the murder of Cardinals, to rebelling against Princes, renting the Church, & the Commonwealth into Congregational, & Covenanting parties. The last, which was your unjust praetense, if not in your banners, at least in the Remonstrances, which you brought in your hands when you invaded England (Canons holding aswell for depriving, as ordaining) had rid us of all the rable of Rebellious revengefull Presbyters without a stroke. For the businesse of *usurie*, I shal not draw up my charge till I discover the Scottish Presbyterian

The Reviewers 30. yeares experience no argument of Presbyterian honestie.

Their Canons not the same with those of the ancient Church.

Villorum Romanorum Epum circa annum Dni 200. legimus. Cane usum interdixisse injurias condonare nolentibus Th. Erast.

Cantores; ibid. 71.

Cantores; Yet you were best have care (whatsoever becomes of the ancient Canons) that you be not too severe in depriving for that, lest you get a *rebuke* from your brethren abroad, who, at may be, desire not to shake hands with you in that point of the Discipline.

No canon
against re-
bellion, nor
deprivation
of rebellious
Ministers.

Presbyters
as peccans
as Bishops.

Ch. 2. 11.

29. 9.

Revel 17.

5. 8.

2. 3.

2 S. Pet.

2. 13.

The Bishop neither tooke out, nor put in any causes of Churchmens deprivation, but merelie transcrib'd, what he thought more concern'd a Civile Court, then a Synod. If he had been at the charge of reprinting all whereof your booke of Discipline makes mention, he must have left an &c. to bring up a reserve (though you will not owne it) of preaching, penning, practizing, schisme, sedition, Rebellion against moderate, just, & pious Kings, aswell as what your Assemblies were solicitous to prohibite, under the terme of *Schisme*, or *Rebellion against the Kirke*. For the first, & last of the three sinnes you draw out (because you will have the pleasure, at least of licking your lips at the naming) His Lordship knowes no Bishop, nor Doctour but may finde a namelesse Scottish Presbyter to give place to. If he should be mistaken (which he hath not so much reason to hope, as charitie to wish) he sees in *St. James* the guilt of murder equivalent to adulterie, & made as great a transgression of the law; He heares of *Isaiah's* trial in Scotland, which deserves the same wonder, & crie of the Prophets. *Te ara drunken, though not with wine, ye flagger, though not with strong drinke, &c.* And, since your last returne out of England beholds sitting at Edenburgh, aswell as London, the great whore [instead of her blew] arrayed in purple, & scarlet colour, & decked with gold, & precious stones, & pearles, having a golden cup in her hand full of abominations, & filthnesse of her fornication; And upon the forehead of the woman drunken with the blood of the Saints, & with the blood of the Martyrs of Iesus, a name written with a beame of the sunne, *Mysterie, Babylon the Great, The Mother of harlots, & abominations of the earth*. For the third sinne of gluttonie [which you will have produc'd, because in your canon, though not much for your credit that your excessive gossipping comes to be cognosced by your Church] all Bishops, & Doctours may freelie bid defiance to your sect, of whom so manie are so often known to be as fed horses in the morning, & though you flatter your selves into a conceit that the noyse is not heard, are neighing as much as those in *Isai*. So that you may in due time have, what you better deserve, the same curse with the Priests in the Prophet *Malach*, which will spoyle your reviewing & singling out other mens errours, or secret sinnes to the shame of Christianitie among the Nations, when your selves are *spiloi, kai mousi*, the principal spots, & blemishes that are in it. God may corrupt your seed, & spread dung upon your faces, *solemnitatum stercus*, even the dung of your solemn feastes, & you,

you, more likelie then they, may be taken away with it.

The Bishops third challenge mounts somewhat higher then your answer, which pleades onelie for preaching upon texts, concerning the Magistrates dutie, & resolving, from Scripture, their doubts, both which reach up onelie to a judgement of *direction*: but his Lordship cites the claufe in your theorem, which makes difficult cases between King, & people subjects of cognizance, & judgement before the Assemblies of the Kirke, And this, he sayth, riseth to a judgement of *jurisdiction*. Your second booke of Discipline is more modest in language, though as mischievous in meaning. *The Ministers exercise not the Civile jurisdiction, but teach the Magistrate how it should be exercis'd according to the words* whereas if you take cognizance of, & pronounce judgement in, these difficult cases, Or call before you such as may be more easie, but should be heard elsewhere; this is no other but exercising *civile jurisdiction*, as *spiritual* as you make it. If you, with the terrour of your excommunicating Maozin, overaw the Magistrate into a servile submission to what you prescribe, this I take to be no *teaching*, but *commanding*, & instead of resolving by deliberate advice, & Christian moderation, cutting in sunder with this sword of your spirit (no word of Gods) the knots, & perplexities of his conscience.

What doubt-resolvers you are commonlie between Master, & servant, husband, & wife, your licentious demeanour in many families may informe us, where (it is too well know'n) you have made your selves judges of the trivial æconomical causes in the hall, & dispensers of, or with, more private duties in the chamber; So that, they say, the good man hath many times met with a consistorian censure at his table, & if not with a Presbyter a Presbyterian prohibition in his bed: I beleeeve you mistake *preaching Praleses, & Discourses* for some babbling Puritanical Pastours, & Lecturers in England, who have made these things, their care, & gone about them, as the uncontroversed parts of their Ministerial function. The Bishops negligence herein was the silent reverence he payd, which you owe, to Majestie at a distance; And His Lordships modest declining domestike curiosities, a civile diversion from that, wherein the word is so cleare, as to need no interpreter, & the Husband or Masters authoritie so absolute, as admits no superintendencie to predominate.

Your license to preach personallie against Princes, I finde given to your Fore-fathers in an answer to the Queenes proclamation 1559 Your tradition still continues the same, touching which (for brevities sake) I must againe send you (as I can not too often) to the famous *Crotius. De Imper. Sum. Pot. cap. 9.*

Their proceedings in the late engagement.

St. Matth.
12. 43.

Declar. Ing.
21. 1649.

Isai. 63.
15.

What the Parliament propon'd to you about the late engagement, included no such great scruple of conscience as to long for the comfort of your resolution, nor was that, when they had it, the starre by which they steer'd their course, in the businesse. They knew your violence [call'd zeale] to be such, as would force an entrance into the hearts of many poore people, which, when it findes *emptie, sweep'd & garnished* for better ghefts, would call in 7 wicked rebellious spirits to possesse them. This epidemical mischief they endeavour'd to prevent by acquainting you with the plausibilitie of their enterprise, & if they could have prevail'd for either your consent, or silence, they should have the lesse need, they thought, to looke backe in the prosecution of their designe. What *conjunction* soever you found to be at that time driven on, I can assure, you there was a clearlie malignant partie on this side, that found themselves *separated*, & who trembled at the hazard of their religion, & the persons of them, that were to be most eminent *instruments of its preservation*, when they saw such a solemne outward compliance with oathes, & Covenants, & with a Committee of Estates, that declar'd so at large for the former joint-interest with England, against the Liturgie, & established religion in our Church. Yet their warning against it made no other noyse then sounding of their bowels in compassion to the King, whom they desired to have by any meanes, delivered out of the hands of the mercilesse Independent, and a tenderneffe toward their *swett, & ingenuous Prince*, who with his loyal & generous Nobilitie, they feard might be deluded, & fall into the hands of the darke mercenarie *Presbyter*, the orthodoxe, untainted partie being not intermix'd in such a visible number, as seem'd likelie to secure them from that danger.

The Congregational supplications were naught, but your Confistorian jugglings: Your selves sow'd the winde in some whispering Assemblie instructions, & then reap'd the whirlewind, in tumultuous petitions from the people. So that your own spirit first rais'd the storme, & then wrapt it selfe in a mistie multitude for concealment. That the States of the Kingdome sent severall expresse messages for that end, viz. to receive an Assemblies replie in a Magisterial Declaration against their proceedings; in pulpit banning, & cursing; in Clamorous seditions, & as you could make, militaire opposition, I can not get within the compass: of my faith, & take it to be such a salving of conscience as none but a Scottish Classica Casuist will professe, beyond what any Jesuite in *ordine ad spiritualia* will challenge with all the rebellious circumstances, that accompanie it. For that filthie conclusion you cast upon the Bishop, we know aswell as if

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we had seen it drop, that it came from the corrupt premises in your head. In the case you produce His Lordship *sits not up the tongues of Gods servants*, but concludes the counsel of the wicked to be deceit; Gods law not to be taken from your preaching, nor his Covenant any more from, then *in* your mouth. To applie your general to the particular in hand, The warre you thought unlawfull, because it proclaim'd libertie to the captive, & the opening of the prison to His Majesty that was bound; And the law in *St James*, you had no reason to submit to, who may, not unchastitable, be thought to have resolved upon a connivance *as*, or collusive neutralitie in the murder, that was otherwise visiblie to follow. The greatest impietie, & injustice, I know, was in it (as exquisite as you are in casting the fashion of uncertain evils) was the advancement of your Covenant in the Van. And, if for that, the Engagers were to, expect nothing but the *curse of God*, I am sure they deserv'd no *anathema* from your Kirke. If your doubting Nation be put in the scales with your resolving Nation that engaged, I beleewe we must give you at least a graine or two to make it equiponderate. They, that stated their soules by the counsel of your Assemblie, stay'd behinde to prevent all recruit, & oppose the retreat of their more loyal Countrey men upon a possible misfortune. For the lawfulness whereof they had somewhat, worse then silence, from the (miscalled) servants of God, though, I am sure, no authoritie from his word. When Religion, & Royaltie lay panting under the talents of most cruel Rebels, the Civile businesse of warre was by the other birds of prey unseasonablie disputed. What concern'd the soul in it, had the cleare sunshine from the law, & the testimonie to warme, & quicken it, That the Assemblie spake not according to this word, was because there was then no light in them, *the lampe of the wicked was put out.*

What the Church declared in their publike papers to the Parliament had very little of modestie, or truth. It bound up your engagement in so many knottie conditions, as had made it sure enough for vindicating the wrongs the sectarians had done, when the onelie injur'd persons were excluded out of their share in the promised successe. To expect reason by Christian, & friendlie treaties from them that you acknowledge had bid adieu to Religion, & Covenant, when your zealous selves, pretendes to both, never offered any heretofore, was like the fine-spun thread, or Covent garden paper you put in afterward between the axe & the Royal head it cut off: If the good people in Scotland were so willing to hazard their lives, & estates; what good Pastours were you that held their hands, & forc'd then to sit still. By whose cunning, & misperswasion the engagement

Prov. 12. 5.

Ps. 50. 16.

Isai. 61.

2. 11.

Isai. 8. 30.

Prov. 13.

Tanner. 6.

p. 29.

1649.

gagement was spoyled, or impeded in the stating, we require no farther evidence then from your pamphlets, By whose rash precipitancie, or somewhat else in the managing (if it may not be ascribed to the fortune of the warre) is a mysterie yet not perfectlie revealed. The number was large enough, though the *most religious*, as you call them, were absent, & the armies courage, I thinke had not been much greater by their companie. The lies spoken in hypocrisie, did but cauterize the conscience of the wretched people that stayd at home. The lethargie, call'd peace, which they slumber in for the time, may hereafter breake out into an active warre, to the ruine of the Assemblie spirits that seduc'd them. The three reasons the Bishop toucheth upon, as the principal, may be the test for the many more that went with them. So that we shall not need to rake in your dunghills for the jewel that you promise, which, when we have found, will not yeild one graine of faythfullnesse in your Church. They, that foretold the destruction that followed, were not unlikelie the instruments to effect it. If the Kings friends should not march till the Assemblie *Zedekiah* put on their homes, though his person be more righteous, we looke his successe should be little better then *Shabs*, & the Independent *Syrians* push'd no otherwise then in mockerie and sport, while his loyal subjects should be too seriously *scattered on the hills as sheep that have no shepheard* to enfold them. If the misbeliefs, & contempts of whom you call the *Lords servants*, & the great danger, unto which you make religion be brought, were the onelie losses sustain'd in the last armies misfortune; let those workers of iniquitie perish, that to the ruine of soules, endeavour to repaire them. What *griefe of heart*, or repentance, hath shew'd it selfe in those persons, you say, contributed to the spoiling, but must meane, unlesse you condemne your selves, such as were forward in promoting that designe, whether in a politike hypocrisie, or (which can hardlie be rationallie afforded then) a misguided sinceritie, will find it to be *penitenda penitentie*, & a hard retreat from the guilt, & shame of that botomlesse penance you prescribe'd them; unlesse their judgement be, as their sinne, the same with his who sold his birth-right, as they theirs to their libertie, for a morfell of bread, a poor inconsiderable temporal subsistence, & may *find no place of repentance, though they seek it* carefullie with search. Should all the Disciplinary hands be cut off, that were not held up to the agreement of bringing, by a warlike engagement, the Sectarian partie in England to punishment; *David Lesley* would have but a left-handed armie, & His Majestie might relie upon halfe his securitie aswell for his crowne, as his religion. They who, to gaine their arrears, so easilie, I must say

1. Tim.

4. 2.

1. Kings.

22.

Heb. 12.

16.

say *raisonnables*, parted with that Royal person, are not to be credited as men so unanimously resolv'd, with hazard of lives, & estates upon his rescue. Nor can any man, whose faith is not resolv'd into aire, & so, ready to engender with the faint breath of every disssembler, beleeye that they would with such hazard make a long march to the Isle of Wight, who would not, with lesse, conduct His Majestie, a day, or two from Holmebie. But had you been at that trouble, & had Victorie strewed roses in your way, when you should have with pleasure regain'd the rich purchase you went for, I preceive you had been at a losse for a chapman, & a great uncertaintie where to dispose it untill you had got one. For first you talke of bringing the King to one of his houses to perfect the treatie; Then of bringing His Majestie to London with honour, freedom, & safety; Next of bringing him to sit in his Parliament with what honour, & freedom himselfe should desire; And all these with in the extent of a few lines, which make three degrees of doubt in the Saints, even after their debate of these matters, & universal agreement, not to be question'd. But let us suppose the last, & best of the three in your purpose, & your avant Curriers on horsebacke to hasten it: I see you are pleas'd to call them backe with a question, to which I pray tell me where the Lords servants, or loyal subjects of Christs Kingdome e'r made a like. Yet you, shall have your answer by & by, though you shew not the like civilitie to the Bishop, who seemes to state his question thus. *Whether when the Parliament, & Armie of Scotland had declar'd their resolutions to bring His Majestie to London, &c. without conditioning for a promise of securitie, for establishing (at best a controverted) religion, any legitimate full Church Assembly ought, an illegitimate imperfect Clerical combination or Convencie, could in ordine ad spiritualia, declare against the engagement; call for the Kings hand, seale, oath, to establish a cut throat covenant to the ruine of his person, & posteritie. Religion, Lawes, Libertie, Monarchie, & whatsoever His Majestie was, by a solemn oath, & indispensable perswasion of conscience obliged, with the hazard of life & Kingdome, to maintaine.*

In answer to yours take this. The Parliament, & armie of Scotland in declaring their resolutions, &c. did what they ought, & that according to your own principles, for you had the securitie of His Majesties Royal word [more then once] for establishing your Religion in Scotland, according to the treaties that had been perfected between the two Kingdomes; If you intended the like courtesie to England, your Parliament, & Armie, had it consisted of none but the Saints, were in no capacitie to take it, being no part of the principals concer'd in the benefite, nor deputed by England to capitulate for it, Therefore their rescuing His Majesties person

out of the Sectaries hands, had been the untying of his, & putting him in a posture to give: The bringing him to his Parliament in London, where likewise your own Commissioners resided, had been the setting him in sight of such as were to aske, & receive. Which is the same kind of Logike you us'd in your answer to both Houses of Parliament upon the new propositions of peace, & the 4. bills to be sent 1647. Where I finde your opinion, & judgement to be this, *That the most equal, safest, & just way to obtaine a well-grounded peace is by a personal treatie with the King: & that his Majestie for that end be invited to come to London with honour, freedom, & safetie.* For which you offer 6. reasons. 1. *The sending of your propositions without a treatie hath been often essayed without successe* Of those propositions this ever was one, *To promise securitie for establishing religion,* And what better successe could now be expected? 2 *His Majesties presence with his Parliaments must be the best, if not the onely remedie to remove our troubles.* This remedie the Parliament, & Armie intended to helpe you to. 3 *Without a treatie or giving reasons for asserting the lawfulnessse, & expedience of the propositions to be presented, they may be esteemed impositions.* This proposition was to be sent without a treatie, being neither lawfull nor expedient for the many reasons His Majestie had formerlie render'd. I remit the Reader to your paper for the rest, & a great deale more of selfe contradiction (with somewhat worse,) which one of the new English Lightes hath discover'd in his answer. But you shake of that like an old serving-man which had done your drudgerie in his youth, & bestow your liverie on the Parliaments praxedent, which providence, beleeeve me, will save you but litle. Your argument's this: *The Parliaments of both Kingdomes in all their former treaties ever pressed upon the King a number of propositions, Ergo, The Church may desire the granting of one.* I should be too courteous in casting up the numerous account of their rebellions equal to their propositions, & keep out but a single unitie for you. I shall chuse rather to tell you (cautioning first for the fallshood in the fundamental hypothesis) That in cases of treatie the Church of Scotland is subordinate to one, & therefore hath no adequate conditioning priviledge with the Parliaments of both Kingdomes, especiallie in her peevish state of opposition to both. Secondlie, This proposition desired, is the Trojan horse into which all the rest of your treason's contrived, there being no fraudulent possibilitie, Ecclesiastlike, nor Politike, which your Sinon Assemblie hath not cunninglie lodg'd in the bellie, the winding entrailles, the mranders, of the Covenant. Your clause in the parenthesis, when the bolts are off, & set at libertie, tells us your meaning is this.

*Stat. Mist.
dispell'd.*

Let

Let the Kings person, & children continue imprison'd, His Queen, Prince, &c. banished, His revenue sequester'd, his life be irrecoverable endanger'd, rather then those of the Scottish Presbyterian partie (for the rest you can not excommunicate out of your nation, though not in your covenant) should run the hazard of their lives, & estates; Which was the true result of your debate, & agreement. That you heard no complaint, when many of the thirtie propositions were pressed, was, because your eares were stop't against the lamentations of everie English *Jeremie* that wept for the *slaine of the daughter of his people*, being such an Assemblie as the next verse describes you. That an *out-cry*, as you call it is made when onelie one proposition is sticke upon; is because that one streightmeth the bands of your wickednesse, layes heavier burdens upon the shoulders of innocencie, & will not let the oppressed goe free; And then Gods Prophets are call'd upon to *cry aloud, not to feare, so lift up their voyces like a trumpet*, &c. This one was that, the yeilding to which would most of all have violated His Majesties conscience, & in reference to which he tells you *'tis strange there can be no method of peace, but by making warre upon his soul*. Yet let the case be disputable, & your tender excusable, at least in respect of the time, which you say was not to be before His Majesties rescue, but onelie before his bringing to London, &c. If so, why was not His Majestie first rescued, & delivered out of the hands of the Sectaries, & then your proposition insisted on? The Bishop tells you the reason out of Humble advice, Edenb. Jun. 10. 1648. viz. *lest his libertie might bring your by gone proceedings about the league, & Covenant into question*. All honest Christians, & loyal subjects (though heathen) are of the same beliefie with his Lordship, & whatsoever is their opinion in generall, expect that you prove the innocence, or justice of conditioning in this particular with your confess'd captive King. Concerning the absolute soveraigntie of Kings you are otherwise answer'd, & if not satisfied, may finde more worke made you by the famous *Grotius*, whose booke was manifestlie penned against you, & your usurping brother-Rebells of England, & bids defiance to all your Didoclaves, Buchanans, & Brutus's of both nations, till replied to. But away with your counterfeit inclination to treaties, which you ever abhorred like death, fearing in that *peace*, there could be no *peace* for your wicked selves, & therefore gave publike thanks to God for delaying your torments in the disappointment of that at the Isle of Wight, as well by your plots, & devices, as by the Sectaries armed force. The holinesse of this religious proposition was but the blinde under favour of which you stalked, & made safer approaches to

*Jerem. 9. 1.**Isai. 58.**Edenb. 12.**May. 1649**postscr.*

His *Majestie* murder, by another, never hitherto repeald, immutable design'd; Nor are there many of your publike papers but forefpake the destruction of his Royal Person, and Familie unless he submitted to the tyrannie of your rearmes, and whether that had quitted him as much from your judgement, as it assuredlie had from his supremacie, and crownes, may be guessed by the experiment he made in his first too full, fatal concessions, which your own Parliament Acts have registred *completales satisfactorie* to the demands or desires of all sorts of people in Scotland, which too indulgent paternal, goodnesse having turn'd into poison, you regorg'd in his face by a foreigne invasion, and a base mercenarie rebellion till, like evening wolves, you rent in peices, and prey'd upon his person in the darke. The proposition I meane is that, for which one of your sectarian brethren calls *Gods Angels*, and *Ment* to judge of your dissembling in pressing a personal treatie, when His *Majestie* formerlie desiring one, you told him, *There having been so much innocent blood of his good subjects shed in the warre by His Majesties commands and commissions, . . . you conceive that untill satisfaction, and securitie be first given to both his Kingdomes, His Majesties coming to London could not be convenient, nor by you assented to.* What satisfaction you meane, we know by your Discipline, which makes murder unpardonable, and then I pray, what securitie could be taken, but his life? If the granting this one proposition you stand upon, concerning Religion, and the Covenant, had draw'n after it (as it seemes by your silence) the satisfaction for blood, and securitie for your peace. We may clearlie conclude your Religion was murder, and no resting Canaan for your Covenant but in His *Majesties* death. Which in effect was thus foretold him by that bold *Henderfon*. *My soul trembleth to thinke, and so foreses what may be the event, if this opportunistic be neglected. He would not use, he said, the words of Mordecai to Esther, because he hoped better things. Whereas if his hopes faild him, we may well argue he had w'd them, as you doe, that survive him, in your endeavour that he, and his fathers house should be destroy'd.*

But that you take confession to be the Doctrine of Antichrist, you might, without an ironie, put an ace to your own being criminous, to the purpose, in declaring against the Parliaments debates, which if therefore needlesse, and impertinent, because you thinke, or will have them thought to be so, the Great Councel you make but a subordinate Eldership, or Classe to the supreme Assemblie of your Kinke. You are not allwayes so modest as to keep your distance from your English Parliaments affaires; We have for many yeares found you like loving beagles, upon eithers concernment, so closelie coupled in the slip of your Covenant, as if, when the game

Scotish
mist
Dispell'd

Henderfons
Prophecie
Pap. 10
K. Ch. 1.
Inn. 3.
1646.
Ejlb. 4. 14.

Presbyters
Declaring
against
Parliament
debates.

game should be lost upon either's default, you meant to be trust'd up together for companie. If it be *proper* to have any King in Scotland, the *proper* place of debate about his *negative voice* is as well a *free Parliament* there as in *England*. If your lawes admit not of that, they admit of no King, whole Regalitie consisteth in that, nor hath he any legislative authoritie without it. It is the argument of your own Commissioners, who use to fetch their Syllogisines from the Assemblie, therefore you that made it are best able to solve it. Their, or your, words are these. *The question is where in his [the Kings] Royal authoritie, and just power doth consist. And we affirme, and hope it can not be denied, That Regal power, and authoritie is chiefly in making, and enacting lawes; and in procelling, and defending their subiects, which are of the very essence, and being of all Kings. And the exercise of that power are the chiefe parts, and duties of their Royal office and function. And the scepter, and sword are the badges of that power. Yet the new preface compared with other parts of these new propositions takes away the Kings negative voice, and cuts off all Royall power, and rights in the making of lawes; contrarie to the constant practice of this, and all other Kingdomes. For the legislative power in some Monarchies is penes Principem solum . . . in other . . . by compact between the Prince, and the People . . . In the last the power of the King is least, but best regulated, where neither the King alone without his Parliament, nor the Parliament without the King can make lawes . . . which likewise is cleare by the expressions of the Kings answers, Le Roy le veut, and Le Roy s'aviserà; So as it is cleare from the words of assent when Statutes are made; and from the words of dissent, that the Kings power in the making of lawes is one of the chiefest jewels of the crowne, and an essential part of Sovereignitie . . . sooner met the Kings denial had been better then his assent to the desires of the Houses of Parliament . . . If I had transcribed all, the Reader had found the argument more full. Out of this, compared with what you write, he may rest assured, that in declaring at that time against the Parliaments debate (which in truth was vindicating the Kings negative voice) you were resolved against Regal Government. And whatsoever since you have publish'd in a mocke proclamation, had your Covenanting brethren kept their station in *England*, the Crowne and Scepter, if not condemn'd to the coyning house, had been kept perpetual prisoners in *Edenburgh Castle*, whither with funeral solemnitie you have caried them; nor had there been any Royal head, or hand kept above ground for their investment, while your Rebels could catch them, and procure sword, or axe to cut them off. But to follow you in your tracke. If your lawes admitted not absolute reprobation, by a negative voice, they did praterition by a privative silence, which was all together as damnable to your Parliament bills, they being made Acts by His*

The Kings negative voice proper to be debated in a Scottish Parliament.

Ans: so both Houses upon the new propositions and the 4. bills 1647.

Majesties touch with the top of his Scepter, and those irresragable null'd which he pass'd by.

*Why opposed by the
Presbyters.*

*Ric. Bas.
Ch. 11.*

In what followes, you shew more ingenuitie, then prudence, by acknowledging the ground whereupon you built your censure of this debate in Parliament as *needlesse and impertinent*, because of the power it might put in the hand of the King, to denie your covenanted propositions. But alas! you graspe the wind in your fist, and embrace an aitie cloud within your armes, and, like some fond Platonike, are jealous over that jewel you never had. The King of blessed memorie told you, when he spake it to your brethren, *He would never forget his reason as man, his Royaltie as King. Though with Samson he consented to binde his hands, and cut off his haire, he would not put out his eyes himselfe to make you sport, much lesse cut out his tongue, to give you the legislative priviledge of this voice. That you, as best fit in Parliaments as his subjects, not superiours, were call'd to be his Counsellors, not Disputours; summoned to recommend your advice, not to command his dutie. And what pretie puppets, thinke you, have you made your selves for so many yeares together to the scorne of all nations, when you so formallie propounded to His Majestie to grant, what you professe he had never any power to denie.*

*The Kings
affirmative
voice.*

*Hug. Gros.
De Imper.
Pot. cap. 8.*

What comes next is one of the many springes you set to catch cockes, but your lucke is bad, or you mistaken in your sport. I see if you were to make an harmonie of confessions, you would be as liberal of other mens faith, as of your own. What the believe is of the warner, and his faction about the absolute affirmative voice of any King, you had heard more at large if you had fetchd your authoritie from any line in His Ld. booke for that demand. Yet to keep up your credit (that you may not mount to no purpose). I will bring one who, in spiritualibus at least, shall take off this sublimate from your hands, and pay you with more myserie of reason then you have, it may be, found in any other of the faction. *Nulla in re magis cunctabitur summi Imperii, quam quod in ejus sit arbitrio quantum religio publice exercetur, idque precipuum inter Majestatis jura ponunt omnes qui politica scripserunt. Docet idem experientia, Si enim queras cur in Anglia, Maria regnante, Romana Religio, Elizabetha vero Imperante Evangelica viquerit, causa proxima reddi non poterit nisi ex arbitrio Reginarum.* Going on in the Religion of the Spaniard, Dane, Swede, he tells you *ad voluntatem dominantium recurritur*. Though I shall onelie give you this question in exchange for your language of concluding, and impeding. If Parliaments have power *ad placitum* to conclude, or impede any thing by their votes, what part of making, or refusing lawes is to the King?

If the

If the Bishop had challeng'd you for nominating officers of the armie, you are not without some such parrot-praters abroad as can tattle more truth then that out of your Assemblies. Nor need you be so nice in a mater so often exemplified in Knox, & his spiritual brethren, who, as appears manifestlie by their letters, &c. Were the chiefe modellers of all the militia in their time, and His Ldp. having shewed you when your pulpit Ardelios encourag'd the seditious to send for (though in vaine) L. Hamilton by name (and Robert Bruce dispatched an Expreffe for him) to be their head: You are here charged onelie with not allowing such as the Parliament had named, because not so qualified as you pretended. That the State ever sent the officers they had chosen, to doe over all the postures of their soules, to discipline either their men or affections before you, and to have your Consistorian judgement of their several qualifications and abilities, is more I confesse then hitherto I have heard of. That you put it to the *last part* of your answer (relating to *no part* of the quazition) was but to shew what you beare in your armes; That, as plaine as you looke, the crosse on the top of the crowne is the proper embleme of your Assemblie, whom no civile mater can escape, having a birthright from Christ (or deputation at least) to overrule both his Kingdomes upon the earth. Your *Iffs & Ands* about the *necessitie* of a warre, in that moment of time, when the British Monarchie Lay gasping for life, demonstrates what good meaning you had to preserve the Person, or Government of Kings. The *constant* proove of that integrity you required in the officers, must have been the *covenants-proofs* of their rebellion, and wickednesse, which, if blemished from the beginning of the warres with no religious, nor loyal impression, no sincere pietie toward God; nor real dutie to the King, had marck'd them out for your Mammon Champions and Goliaths, men most likelie to make good the interest, you aim'd at. This you were before practising in England, where your Sectarian Masters, that had set you on horsebacke, mean'd not to take your bridle in their mouthes, and be rid by your ambition to their ruine. Though you advis'd them faire for't in your Papers March 3. 1644. requizing to have the officers in their armie qualified to your purpose . . . *men know'n to be zealous of the reformation of religion, and of that uniformitie. Which both Kingdomes are oblig'd to promote, and maintaine, &c.* As in September, the yeare before, you told them you could not confide in such persons as have, or execute place, and authoritie in the armie raised by them, who did not approve, and consent to the Covenants. Which I finde by one, well acquainted with your meaning, interpreted thus. You desired to have *zealous hardie men* out of the North,

*No such
viciis need
be us'd a-
bout nomi-
nating of-
ficers.*

Ch. 4.

*The Pres-
byters de-
structive
demerits.*

*Scot. Miss.
diff.*

North, whose judgements about the Covenant, and treatie had concurred so as to introduce your Nation to be one of the Estates of England, to have a negative voice in all things; who would have pleaded your coinsterest with the Parliament of England, in the Militia of the Kingdoms, disposal of places and offices of trust, &c. Having faul'd there of your coinsterest with the Parliament, you straine here for your coinsterest with the King, and would have the commanding power of his militant Kingdoms in their hands, that should have held His Majestie like a bird in a string, which if he once stretch'd for recovering his own just liberties, or his peoples, they could have pluck'd him in to clip his troublesome wings, or cage him at their pleasure. The firmness of your Covenanting Commanders to the interest of God, the Dispeller reveales in his experience of their striking hands with hell, in cursing, and swearing, plundering, and siting, which might have fill'd the hearts of the people (had your poison not been admittred under the guilt of wholesome advice) with more rational jealousies, and fears then any by past misariagers, of them whose designe at that time was very hopefull, and honourable, otherwise then as it caried the fatal pretext of your Covenant before it.

The Reviewers impertinence in the success of the Spanisb Merchants.

M. Dund.
1493.

To let the world know how long your mysterie of iniquitie hath been working in the bowells of the State, the Bishop alledgeth ancient precedents of 80. yeares standing, from more impartial, more credible relations then those in your Romance, falselie intituled, *An Historical Vindication*. What you shovell in here about treacherous correspondence with Spaine, is but an handfull of sand without lime, adheres not at all to the Inquisitours troubling the Merchants in their religion; nor that to your admonishing the people to be wiser in their trade; nor all at all to the truth which the Bishop tells, you was a Synodical Act prohibiting their traffique under the rigid penaltie of excommunication, which, all the art you have, can nor melt into a friendlie advertisement. Those of the Merchants, whom (you say) the Inquisitours seduced, required no relaxation; Nor were they rest so persecuted as to be discourag'd in their trade, when they petition'd the King to maintaine that libertie, where of your spiritual chaines had depriv'd them. Therefore all your courteous mediation was but a disguis'd Imperious prohibition, whereby you checkt the King, and in ordaine as spiritualis tooke it for granted, you mated him, by the Merchants weake submission, to your Censure.

Could

Could we but once take it your Church in agrieving fit for her owne so publike profaness in the daylie breach of the 5, 6, & other commandments that follow, we would tolerate her zeale though not commend her discretion, in her will worship, & superstitious nicities touching the violation of the fourth. But when we finde her enlarging her conscience to laugh at rebellion, murder &c. We guesse her crocodiles teares to be more out of designe then compassion, & her mouth open for the destruction of them, that are not, *through knowledge* [of her hypocritie] delivered. The profanation of the Sabbath is not so in conjunction with a Monday mercate, but that a Sater days, journey, with some sixpennie losse, or a Sunday nights watch, and labour might separate them. Your holie supplications were leuen'd with Iudaisme, which had not the Bishops in Christian libertie eluded, as your advantage might lie, the Parliament might have next been importund to Dolitusus's follie, to erect a ridiculous *statutarie Sabbath* in your Countrey. Though I heare all were not so hard hearted as you make them, but that Patrike Forbes Bishop of Aberdene did translate the mercates (which are none of the least) in his diocese to Wednesday, as the provincial records of that place will testifie, From the obstruction made by the rest to your petitions, you can not inferre, what you have formed in a calumnie about their doctrine, & example on that day. What sorts of playes (which were not all if you reckon right) the most *augmented Bishops* either us'd, or tolerated, were such as consisted with, and spirited, the Dominical dutie of publike and private devotion, wherein they had the authoritie and precedent of other guesse Christians, then any scottish Assemblie praeisians, and seconded with reason, such as hitherto, you never ferioullie, and solidelie answered. If they endeavoured to make the Sunday no Sabbath; they did it in a farre better sence, and on better grounds then Rob. Bruce could have chang'd it; as you know he endeavoured, to Wednesday or Friday, and Lent from spring, to Autumne, on purpose to privileged the pure brethren in the singularitie of their worship, and free them from a profane communion (though not in the time) with Papists, and Prelates. If the Bishops had a designe to advance their Kingdoms by such old licentiousness, and ignorance as this innocent libertie might be seard to reduce; We know to whom the Presbyters somewhere are beholding, at least for their Sabbath policie, though they thinke good to enlarge it, beyond Episcopal *spurs*, and playes, to publike mercates, to brewing, fulling, grinding, carying beer, corne, dung, and indeed what not? except opening whole shops, and wearing old clothes, For redressing which I doe not finde your

The Presbyterian zeale for the 4th Commandment hypocritical cover for their breach of the rest. Prov. 11. 9.

Recreations refectians to fit us for spiritual duties.

Rob. Bruce's motion to alter the Sabbath.

The Bruce's Sunday toleration not so large as the Reformed Church's abroad.

compassionate prayers to god, or advice to them; (which I remember you us'd) so effectual as to make any amendment, or gaine any profelytes to your circumcised severitie. Therefore, till you prevaille I pray let the Bishops be troubled no more with what all your stintie fac'd malice can not appropriate to the times, or places of their government. What hath been granted since you cast them out of the Parliament, was by them: that had no more power in one sense to giue then in another to denie. Yet had all your demands meant no worse, then you spake in that about the due sanctification of the day, you might have let them sit still, have had the Souters your friends reconcil'd, and made a better mercate of those Royal concessions, which met too farre (unlesse your gratitude had been greater) your unlimited requests.

The monstrous impietie of the Presbyterians in prosecution of their ends.

For the challenge that follows, The Bishop knowes so well the history of that time, that he is faine to leave a masse of horreur unstamp't in his thoughts, conceiving it uncapable of any due impression by his words. And whosoever shall looke upon Scotland at that time, shall finde it to be *nefandæ conscientie monstrum locum*, a place that had bred such an hideous monster, as neither Hircania, Seythia; nor any of her Northerne sisterhood would foster. Not long before, when the Queen was great with child of that Prince, to whom you professe so much tenderesse soon after, not valuing the hazard, of that Royal Embryo, you hale her Secretarie, her principal servant of trust from her side and murder him at her doore; Because the King would not take upon him the prerogative guilt of that cruel murder, according to the instructions you had given him, you finde him uselesse must have him too dispatch'd out of the way, which was done, though not by the hands, by the know'n contrivance of Murray in his bed, his corps throw'n out of doores, and the house blow'n up with gunpowder where he lay. To get a pretense for seizing upon the young Prince, you make the Queen and E. Bothwell (because her favourite) principals in the murder of his father, possesse the people with jealousie; of the like unnatural crueltie intended to him. Having got the Royal infant in your hands, you not onelie null the Regencie of his mother, you worke all the villanie you could thinke on against her person in his name, and make him, before he knew that he was borne, act, in your blacke or bloudie habits, the previous parts of a matricide in his cradle. In order hereunto the Queen (as you say,) was declared for Poperie, which requires some Presbyterian Rebelle glossarie to explaine it, there being no such expression to be found in the language of any orthodoxe, loyal Christians in the world. In this conjuncture of wickednesse, that

that *no other way of safety was conceivable* for your Protesting, and Banning religion, but a continued rebellion, no other to make sure of the infant King for your prisoner, the Kingdome your vassal, but by such a grand combination in treason, may be granted at sight of your several preceding desperate exploits. For this end your General Assemblie might *crave conference with such of the secret Council* who were as *publick Rebels* as your selves. That your advice was mutual whose end and interest was the same, is not to be doubted, saving that we may observe such godlike motions to spring first from the vertuous Assemblie, as you confesse touching this. Your call was in much more hast then good speed, and your *considerable persons* conven'd a great deale more frequentlie then they covenanted. Argile, that did, slept not wel the next night, nor was he well at ease the day after, till he had reveald your treason to the Queen Knox tells you, That the people did not joine to the lords, and diverse of the Nobles were adversaries to the businesse. Others stood Neuters, The slender partie that subscribed your bond began to distrust, were thinking to dissolve, and leave off the enterprise a confessed casualtie gave up the Victorie, with the Queens person, unhapilie into your hands. This *mixed & extraordinarie Assemblie* had little sincere, or *ordinarie* maners to call that a Parliament, which was none, having no commission nor proxie from their Sovereigne and to make it one chiefe article in their bond, to defend, or endeavour to satise those Acts, which their Sovereigne would not, when the lord St. Iohn caried them into France. But they persisted in the same rebellious principle, professing in *verminis* that tender to have been but *a shew of their dutifull obedience* And that they beg'd of them (their King and Queen) *not any strength to their Religion, which from God had full power, and needed not the suffrage of man &c.* They are Knox's words, which, were there no other evidence, are enough to convince any your *equitable comparers*, That the just *authority of Kings, and Parliaments in making Acts, or lawes is in consistence with the Presbyterian governments.* Which is the summe of the controversie in hand.

Lib. 5.

1560.

Lib. 3.

No *secret Council*, especiallie, if in *open rebellion*, can impower an Assemblie to issue letters of summons when their Prince's publicke proclamation disclaimes it. The *greatest necessities* can be no colour to that purpose. Though, what frivolous ideas of *great necessities* the Presbyterian can frame, we may judge by their late proceedings in our time. Your religion, and liberties seem then to have been in no such *evident hazard*, as you talke of; if they were, you may thanke your selves, who had the Royal offer of securitie to both, the Queen onelie conditioning, & craving, with teares the like libertie of conscience

Assemblies have no power to summon men contrary to the Kings proclamation,

to her selfe *The life of the young King was daylie, indeed, in visible danger from the hands of them, who had murderd his father, and raviſhed the crowne, or Regencie from his mother, but who they were I have told you.* In ſuch an ambiguous time, men of any *wiſdome*, other then that which is carnal, and worldlie, and ſo fallie before God, would have betaken them ſelves to their prayers, & teares; men of courage, and pietie would have waited the effects of providence, and not ſo diſtruſt fullie, deceitfullie peic'd it with their owne ſtrength. From ſuch lovers of Religion, as conſeſt, covenant, depoſe, murder; as rage, ruin, proſcribe, excommunicate, *Libra Reges, & Regimus Domina* Good Lord deliver Kings, & countreyes from them all; *Fortis eſt, ut more; diſſilio; iura ſicut infernus ſimulatio; Their love is ſtrong as death, in the letter; their jealousie is cruel as the grave, and he makes thereof, are coales of fire, which have a moſt vehement flame; No waters of widowers or orphans teares can quench it; No floods of innocent blood can drowne it. It's not unlikelie the ſtates reſolution may be, That when a moſt wicked companie of villaines had depoſed two Queens and killed one King; endeavoured to ſmother the ſpotleſſe Maieſtie of a Royal Son with the fowle guilt of their injurie done to his Gracious Mother, which they caſt enviouslie upon his name: And after theſe to draw a Nation, and Church, under the airie notion of a true Religion; never eſtabliſhed by Law of God nor man, into a Covenanting Rebellion: And a free kingdom under a legal Monarchie into an illegal oppreſſive tyrannie. That in this caſe there ought to be a general meeting of Church and ſtate, to vindicate Maieſtie, lawes, libertie, and provide remedies againſt ſuch extraordinarie miſchiefs. That the Presbyterian Scots never were, nor will be of this opinion, I take your word, and beleve it. Take this ſupplement with you That E. Bothwell ſhould kill the King to make way for Poperie, and Murray before endeavour to hinder his marriage with the Queen, under a pretenſe of a deſigne by that then to bring it in (which hiſtorie relates) will coſt ſome paines to reconcile. Errors and abuſes in Religion, the ordinarie reformation whereof is referred to your Eccleſiaſtical Aſſemblies, are ſuch onelie as appeare to be peccant againſt the ordinarie rule or canon by juſt authoritie eſtabliſhed; But that the Canon it ſelfe ſhould be alterable at the pleaſure of ſubjects in a combined Aſſembly declining their ſubordination to a ſuperiour power in King, and Parliaments and making them ſelves not onelie abſolute to act, but ſupreme to preſcribe, is contradictorie to all law, and equitie nor can any neceſſitie countenance it. What you finde wrong in the Church, according to your method, muſt be no other, then that, which had been formerlie decreed in ſome of your Aſſemblies, which muſt im-*

Canie. 8.

6. 7.

Contradi-
ction.

The Aſſem-
bly can re-
forme onelie
according to
canon, not
the canon.

plie

plie a fallibilitie in their application of the rule; This error when you goe about to *reſiſte from the word of God*, you may chance to have no clearer evidence then your pradeceſſours, nor the people aſſurance, that your eyesight is better. So that, for ought they know, one blinde *Aſſembly* may leade another by the hand and both with their followers fall into the ditch. Beſide It may ſo hapen, that religious Acts, answerable to the word, may be offensive to ſome wicked *Aſſembly*, that have not the feare of God before their eyes, Theſe if they have the power, to be ſure they want not perverſeneſſe to aboliſh for which I finde no cautionarie reſtraint in your *diſcipline*. For, after you have pretended to *reſiſte* if upon your diſſembling petition a following *Parliament* refuſeth to raiſe that you have power to aboliſh, and eſtabliſh what you pleaſe, I finde every where confeſſed by your faction. And this indeed, as you ſay, is your *ordinarie method of proceeding in Scotland*, but in no other Reformed Countrey, who every where attribute to the *Magiſtrate* an *Archipreſbiterianike* power in the Church, and but a *miniſterical*, or *inſtrumental* to any *Synod* or *Aſſembly*, *Fideliſ*, and other your brethren of note on this ſubject making you *Bellarmines* papists, though when your Kings, ſtand publikelie in oppoſition againſt you for the maintenance of their right, 'tis questionable whether his moſt plauſible reaſons will as well privilege you in his doctrine. The legal method of England you know well enough is otherwiſe, and therefore can not admit of your *Diſcipline* without altering the *fundamental lawes*, the moſt eſſential part of government in our kingdom.

The three fooliſh, & unlearned quæſtions that follow tell us you are in the mind to *gender ſtriſes*, rather then according to Saint Pauls counſel, *follow righteouſneſſe, ſayth, charity, or peace*. To the firſt I answer, *Chriſtians* of old, before the *Emperial lawes* for *paganisme* were revoked, were more or leſſe hindred from embracing the *Gofpell*, according to the zeale, rigour, remiſſeneſſe or clemencie of the *Emperours* that reigned. Thoſe that obeyd not their commands, ſuffer'd their puniſhments, *reſiſted no powers, nor ſet at naught no lawes*. Nay, its as high a trial as can well be imagin'd, when *Maximilian*, & *Diocleſian* publiſhed an edict to demolish their Churches, and burne their Bibles, becauſe one was found that in great indignation tore the paper in peices, being condemned to die, all Chriſtians that heard it approved the ſentence, and commended the juſtice of the pagan *Magiſtrate* in his execution. To the ſecond thus. The *ecumenical* and *National Synods* of the ancients had ever the preſence or authoritie of the *Emperour*, without which they reformed no hereties nor corruptions in religion. Who by ratifying their canons did cancel all the lawes of ſtate, which by

2. Tim. 2.
23. 24.

Anciens
Aſſemblies
reverted no
Civile lawes.

Deſe.

Reformed
no hereties
without the
Emperours.

protect those errors When this could not be had but with prejudice to religion, the Emperours them selves being draw'n in by the ha-
 vesikes to their partie, they onelie declared their different opinion,
 submitted to censure, were dispersed in exile, nor did they coun-
 termand by the terrour of excommunication, and cursing, but
 when summon'd by the Emperour to rectifie any abuses in the Church,
 This may be seen in the time of Constantius addicted to the Arians.
 To your third I answer thus. The civile lawes in Britanie, I meane
 for our part in it, whereby Poperie was established, were annull'd by
 the King, whom we make absolute in that power. If the reformation
 begun by Hen: 8. be thought clogg'd with any seeming violence,
 sacriledge, or schisme (which some ties on his conscience
 that requir'd a more deliberate solution, and some indirect passion-
 ate proceedings give the Papiests a kinde of coloural argument to
 object) I see not how you are justified that imitate it, nor we bound
 to susteine the inconveniences that attend it, who may fairlie make
 the reigne of K. Edward our epoch, and from him, in his first Par-
 liament, fetch our authoritie for the change. On your side of Bri-
 tain, I finde naught but a continued rebellion in the reforming par-
 tie (as you meane it) till K. James grew up to a judgement of discer-
 ning and some resolution of restraining: Nor till that time (though
 I hope well of many thousand persons under a Presbyterian perse-
 cution) can I in reason quit the prevalent part of your Church
 from a succession in schisme. For Germanie and France I have no
 more to do at this time to be their judge then their advocate, seeing
 no where His Lp. joyning with his brother Issachar in implending then
 for rebellion. All you can logicallie collect is such a major as this.
 They who reforme according to the Presbyterian Scottish method by abolishing Acts
 of Parliaments in a surreptitious or violent Synod, by framing Assemblies Acts for
 religion, and giving them the authoritie of Ecclesiastical lawes, without or against
 the consent of the Magistrats cheat the Magistrats of his civile power in order to
 religion. If you will needs be assuming in behalfe of your brethren
 in Germanie and France, they must put you to prove it, or quit
 them selves of your conclusion as they can. In the meane time
 I see your pasture is bad that you turne your cattell so often grazing
 abroad. For the foole in the next line you sende to the Bishop, I guess
 it may be his minde to have him return'd by the creature that carries
 his brother Issachars burden, expecting a wifer answer by the next
 paper Mercurie you employ: which can not be without bringing re-
 light that law that praeauthoriz'd the Ministers protestation against
 the Acts of Parliament 1584. And that Act of Parliament since the
 null Assemblie of Glasgow yet standing in force that made Bishops
 and

*Howie the
 eight's re-
 formation
 the occasion
 not the origi-
 nal of ours.*

*Scottish Pres-
 byterians
 from the
 beginning
 schisme.*

*None but
 they have
 declared Bi-
 shops & ce-
 remonies
 unlawfull.*

and ceremonies vnlaw full; The former, beside the contradiction it carries with it, devolving the legislative power upon the Kirke, which according to you can keep the Parliament in awe not by *petitioning* but *protesting*, and so ratifie or null all lawes-declared at her pleasure; The latter, beside the long perseverance in sinne it imputes to the Latin and Greek Churches, as well before as after the corruption in either, the late warmnesse to all Reformed Churches abroad, which never hitherto in any National Assemblie declared regular Episcopacie and ceremonies unlawfull, outdoing the very Act of abolishing which his Majestie in Parliament ratified with reference to no unlawfullnesse, but inconvenience, & retracted that too in his too late, yet seasonable, repentance afterward. Though for what His Lp. objects, were there too after Acts of Parliament to ratifie the substance of what the Kirke represents, no one of them thereby justifies the circumstance of Ministers mutinous *protesting* against lawes made in *houres of darknesse*, upon what misinformation soever, which is treason against man and excusable by no formal obedience toward God. This for the Bishop to publish, being one of the Governors of that Church which strangers plot what they can to seduce into the same rebellion, with their owne, is no *contemning of law*, but discharging his conscience and dutie in his place.

By the next storie the Bishop will gaine a more perfect discoverie of your resembling those grievous *revolters* in Jeremie, who *walked with slanders, being brasse & iron; Who bend your tongue like a bow for lies*, and yet, when the true case is know'n be accounted by Solomon but a *fool* for your labour. In King James's minoritie who stole his name (though they ner had his heart) to act by it the most unnatural oppression of that most gallant Queen his vertuous and gracious mother; to murder and banish many noble assertours of the reformed orthodoxe religion, & lawes, appeares upon publike record in your storie. This one Capt. James Stuart very noblie withstanding your divellish temptations to have him maintaine a destructive dissention at Court with Esme Stuart. E. Lenox, a faythfull subje&t & most deserving favourite of the Kings, & improving that little interest you helpe him to, to a more Christian conjunction in love and loyaltie, and a double vigilancie over the Kings person exposed too often to your treacherous designes, & unlikelie to have any better character at your hands then what you commonlie give to persons of such fidelitie and honour. His advancement to the titles & estate of E. Arran & Chancellor of Scotland, was partlie in reward of his guardian care over him whom somewhat else beside *sicknesse* had made unfit for the management of either. Yet were not these taken by force

but

Ch. 6. 28.

Ch. 9. 3.

Capt: J.
Stuart vindicated.

but on free scission, then desperate; to whom if the King were *newest in blood* (not to mention a third which your zealous professors commonlie finde him) his Majestie had a double title to his lands, & a power undisputable to dispose of the Chancellars office at his pleasure. What beside *Capt. James's unboard of oppressions* (which dirt his zeale for religion contracts when it passeth through the unclean channel of any Presbyters mouth) troubled the Nobilities Patience the reader may finde somewhat more trulie and impartiallie related not onelie in the Apocriphal histories of the two Rt. Reverend Arch-Bishops of Canterburie and Saint Andrewes; but even in the Canonical tradition of Philadelphs Vindicatour, who prœmiseth some repulse your Church Delegates had about their querulous petitions; A difference that fell out between E. Lenox & Gowrie about some point of honour, to revenge which he calls Murres, Glame and diverse other disquiet discontented spirits into a confederacie, whom you call *a number of the prime best affected nobilitie*, which improper title he more ingeniously declines in a peice of Rethorical ignorance, putting his hand more modestlie before his eyes, as loth to looke on their sinfull rebellious demeanour. *Qualescunque fuerint plerique eorum non multum laborabo . . . qualis quisque eorum fueris nescio*: applies the blinde mans speach in the 9. of Saint Iohn. to the authours of the miracle in this change; And beside the *mere boast & no violence* you rejoyce in, confesseth diverse of the Kings servants were wounded among the rest William Stuart, the newes whereof brought Capt. James thither, Who was not chased away by their strong breath, but clapt up into a castle by their power, the Kings guard being before remov'd from him, and His Majestie taken by Gowrie and his conspiratours into custodie; The E. Lenox banished into France, where with in a short time he died, whether by grieve principallie, or his sicknesse, he defines not, He addes, That the Heads of this faction sent the Abbot of Paslet to your Assemblie at Ednaburgh for their approbation, who what soever they did afterward, at that time onelie thanked God for deliverance (viz from the imminent justice of the law to which most of their Members were lyable) durst not approve the businesse, or appeare to doe it at least; put up a non'sense petition to God, praying him it were well done after it was done, and whether well or ill then unalterable by their prayers, or indeed by devine power, whose omnipotencie is not limited when denied to make good moral contradictions, to pleasure an hypoeritical Assemblie; He speaks nothing of the Kings sending to his Councel or judicatories to declare the act of the Lords convenient and lawdable, for which he expected no reasonable mans credulitie
nor

*The treason
at Rushuer.*

*Saint Iam:
4. 16.*

nor patience, unlesse so farre as to spit it backe into his face: Nor yet of His Majesties entreating the Assemblie, but of their sending Delegates to him. The answer he gave them, if any, or such as the Vindicator hath helpt us to, is much different from yours, and though not extorted by the terrour of death, which may well be suspected by the successive treasonable attempts of the same Gowrie and his sonne afterward, gives little approbation of the fact, being onelie his acknowledgement of a blessing from God for delivering his person and the Commonwealth from mischief, by which doubtlesse he meant the happie preservation of his life. So that I againe appeale to your *equitable comparers*, what historical truth we are likelic to have of your penning; when setting one Disciplinary brother against another, without consulting unprinted records, we can confute you line by line among your selves. The letter His Majestie sent to Q. Elizabeth was forced. *Regem invictum compulerunt*, sayth Camden, where by he allowed no more that act for good service, then he would have done a thiefe for taking but his purse, when he might likewise have had his life, But to proceed. Capt: James Horrell after crept not in, but was called, *Revocatur Aranius* sayth your brother. *Their revenge* (whether obtained by him or no) was but the justice of the law, executed with little severitie upon any, but moderated by the mercie of a gracious King, and tendered to all upon submission. But traitourous Assemblies giving universal allowance for possible misfortunes, had ever an aftergame of treacherie in reserve. Therefore the Ministers running at this time into a voluntarie exile was upon the apprehension of their guilt, & diffidence, even in the word of a King for their impunitie if not rather a designe to make His Majestie secure, and so to prepare for the treason at Striveling that followed few moneths after, where not onelie Capt: James was chac'd away, but the Kings life endangered, for which Gowrie very iustlie payd his owne. These their actions were ratified by no Parliament but a partie, nor stand they justified by any but such as were the actors. The action at Ruthven being with the advice of the three Estates Assembled in Council judge and published to be treason in December 1583. And not onelie M. Baylie declar'd a Traytour, but all they that disclaime not his booke which justifies that treasonable attempt, by Act of Parliament 1584. cap. 7.

If the Bishop had traced your Assemblie rebellious by their annual succession, and not jumps from the year 14. to 48, he might have made it 58. before he got up to your Articles of Striveling. You have not hitherto kept such even pace with His Lp. as that you can with credit say your selfe wearie. If you speak in good earnest (as I ob-

serve you in some journey short winded) I despaire of your companie in the 64. yeares travell still behind, for which I thought to call upon you hereafter. In the meane time, since I meet with you at Striveling, I will take you by the hand, till I bring you in sight (suppos'd you are not peevishlie bent to walke blind fold) of the praepticie you tend to in your entrance upon the justification of that article which referres the worke of Reformation abroad in England and Ireland to the determination of the Generall Assemblie of your Kirke. If you wet your foot by the way you may thanke your selfe, the Bishop *opens no sluice*, onelie turnes that streame of choler upon you, which you on the least occasion let goe like a *torrent* upon the Pope and his Conclave of Cardinals at Rome. The *strand* *used up* *allure you*, if any, was *plu frans*, a devout sight to bring you into the content of the primitive Christians, and the *violence offered by the*

S. Math: English *praelater* was onelie with the sufferance of heaven, which they thought peradventure to take by the force and fervencie of their prayers, which they often put up for your conversion from schisme,

11. 12. and for your communion in religion with themselves. If a godlie Kings conscientious command, with the mature advice and fre subordination of the Reverend Fathers of your Church, be no lesse then invading your Consistorie, the Bishops *floud of choler* ran somewhat too gentle in asking you whether old *Edenburgh* were turned new Rome, whereas he might have, in reason, demanded whether your Presbyterships be not so absolute as to barricadoe your brazen gates, and not suffer him that *hath the keyes of hell and death* to come in. What-

Rev: 1. 18. soever was the *yeke* and by whomsoever imposed, between that and your contented compliaunce (without any violence or invasion no question) with the earnest desires of the well affected in England, you should in honestie have left some vacant roome for a more ingenuons impartial hand to insert the time of taking of this yoke from your hard neckes, with the severall Acts of Pacification that followed it; And that clause in the publike Act of Parliament wherein the well affected in Scotland profess'd His Majestie parted a *contented King* from a *contented people*; And then have put it to your *equizable comparers* what travaile and paines it concern'd you to take in *purging out the heaven of Episcopacie* &c in the *English & Irish Churches*, when you should have been purging the *heaven of schisme* out of the *Scots*. The managing of which great & good worke became such a Parliament to instruct, & such an Assemblie to undertake, who studie that *destruction* which, like hell is never full; and so the eyes of such men are never satisfied. . . . *homo magis gloriam Capiani sibi tantum vult, non sibi tantum elevationem operatur, quoniam & ipsum operarius non de suis propriis aedificiis vivit, sed de ve-*

Prov: 24.

E.c. 27. 20.

Ter: De

Præf: ad

restr: hæ-

ru. c. 43.

ritis

sinister instructions. The Armulianisme and Poperie whereof Dillow Land
lands convicted, hath had several appeals to Scripture and Fathers,
 which is as much as you can shew us for your Creed; his Tyrannie,
 so the lawes and highest authoritie in our Church, æquivalent with
 the most your discipline can pretend to. A conviction of these I dare
 promise you will not stand long with out an answer. In the inter-
 rim, while your Northwinds is set to drive away the first and the latter
 raine dropt downe from those clouds of heaven, the Apostles, and
 Prophets, & successours to them both, to make good Solomons si-
 militude, the Bishops *enjoyt countenance is seasonable*, though ineffectu-
 allie *beats against your back biting tongue*. Your discoveries are your unskil-
 full mistakes of rockes for firme land; your *disappointment* delays of
 Gods worke, who will in his owne time accomplish it, And though
 too great a number in the Christian flocke follow such as you for
 their bellwether or leading ramme, they will flie as fast from you
 when they espie you in your proper shape to be a wolfe. Photinus
 was serv'd so who had a great deale more wit, learning, & eloquence
 to seduce them. *Nam erat & ingenij viribus valens, & doctrinæ opibus excel-
 lens, & eloqui præparatus*, sayth Vincentius; yet this doome befell
 him soon after; *quam antea quasi arctum gregis sequebantur, eundem dein-
 cep veluti lupum fugere coeperunt*.

Arch-Bp.
 Lands Ar-
 menianisme
 & Poperie
 the doctrine
 of scripture
 and the Fa-
 thers.

Prov. 25.
 23.

Advertis
 baref: cop:
 16.

What is answered by you before, is replied to and aggravated.
 The two stories that follow have those authours whose truth is more
 currant with you then Spotswoods, though his hereafter will shew
 it selfe more valide then yours or any others whatsoever. The for-
 mer is penn'd at large by Iohn Knox, enough in conscience to ren-
 der him the authour of that sedition here mentioned. He sayth not
 his *readers* understood of a Priest at Masse and immediatelic brake in,
 but consulted how to redresse that enormitie, and by agreement
 appointed those to wait on the Abbey who, you say, with violence brake
 in and forc'd upon his person and Masse clothes. That Madam Baylie, your
 Namesake, Mistrie to the Queenes Downdubres as he scoffinlie calls her
 posted out with diligence to the Comptroller the Lord of Pittarrow . . . cried for
 his assistance to save her life and the Queenes Palace; That he tooke with him the
 Prevost & Baylies; That Armstrong and Cranston were summond to finde suretie
 to underlie the law the. 24. Offod; for a few thoughts felonie, pretended murder,
 and for invading the Queenes Majesties Palace of Halyrud house, and spoliation
 of the same. That he writ to the lordsbren in all quarters, requiring their assistance
 upon the day of their trial. That his letter was intercepted and sent to the Queen,
 whereupon he was summond before the Queen and Councel; That when he made
 his appearance. His clients the Brethren of the Towne followed in such number,
 that the inner Close was full and all the flaites even to the chamber doore where
 they

Ariste under
 der preten-
 se of taking
 Priest at
 Masse.

Aberted by
 Knox & im-
 poid to a
 rebellion.

they say; That he confessed his vocation of the *Quene's* /eignt &c. That if therein he had been guiltie, he had oft offended since he came last in Scotland, demanding (Sawcillie) what vocation of *Presbyter* had a ver been to that day was which his pen had not served; That he told the *Queen*, If her *Majestie* complained that this was done without her *Majesties* commandment, so had all that God-blessed within the Realme from the beginning of this action, meaning the *Presbyterian* Reformation; That he was a watchman both over the Realme and over the Church of God gathered within the same; by reason whereof he was bound in conscience to blow trumpets publickly, so oft as ever he saw any appearance of danger either of the one or of the other. This Act, thus related, the Bishop will have (what you can not disprove) to be a huge rebellion, nor onelie in the Actours, but also in *John Knox*, who was present, if not in person, by full consent and approbation. To break open the Royal Palace to bring any delinquents to trial is according to no law but what your *Rebellious* Assemblies hath framed. That this Priest saying Masse within the Liberties of the Court did *contrarie to law* (the *Queen* having ever reserved that privilege to her familie) remains yet to be proved. You did the like to the Arch-Bishop of Saint Andrewes, which *Camden* tells you was permitted by law, and, though you had *Murrays* authority for it, accounts you no better then *Rebells* for your paines, . . . *Scruidi Ecclesie Ministri, Moreoq; auctoritate suffulti, vim sacrent impuna sacerdoti, qui missam in aula (quod lege permissum erat) (doe you marke it) celebrarat.*

John Knox's confession (which I gave you under his hand) may be the harbinger to lodge credit enough to the next storie that follows in any man that knowes what superstitious observers your Assemblies have been of all the principles and precedents he gave them; Nor need you be so coy in taking upon you here the defense of their Convocating the people in armes, which you are forc'd to do other where (as well as you mince it into godlie directions and conscientious advisements) and upon lesse colourable occasions approve it every where when done. Though *Mr. Spotswood's* testimonie can not be refused in the particular evidence he gives in, yet I'll be confined

for once to your owne brother in Evil that confutes him. When his Grace relates the Ministers commanding the people to armes, Your brother playes the Critike upon the words, but grants the matter in controverfie between them, and justifies it from the danger that was at hand from the *Popish* Lords whom he makes Conspirators with Spaine. *Horsart* sunt (nam judere aut impurare non poterant) quod cum in tanto periculo constituta essent & respublica, & Ecclesia, illis, vitia verendum non est. When his Grace sayth planilie, The King praefixed a day for their trial, the menacing libells put up in the name of a nation

Viz: Eliz.
No. 1563.

Assemblies
summoning
the people in
Armes upon
the trial of
Popish
Lords.

all Synod; the tumultuarie meeting of the s. y. hfull defferr'd; and made the onelie remedie a necessitie of his remitting their exile. Your brother denies not one clause of all this. but onelie moderates the termes. and enlargeth in some particular circumstances that aggravate the fact, viz. *That they appointed a fast* this I hope was done by the Assemblie) *That they moved the King to appoint a day for their trial*, & the *Barons of Perth* not to admit them; which advice or injunction they followed till they had received letters from the King, which because they obey'd the brethren tooke pet & armes for the defence of religion (by whose advice let any man judge) *That the King commanded the Conspirators to submit themselves in a small number to a judicial proceeding*. That upon the 11. of November they met at Edinburgh; The Conspirators pleade by their lawyers &c. *Propound their conditions*; The King declares in a speech the inconveniences very likelie to followe if the Lords were not restored; *That an Act of oblivion was voted*; which offended the brethren. What Seditious Sermons and actions ensued appeares undeniable in your storie. Let this be compared with the Bp of Derries relation. That the King was forced to take armes, come upon a fatal necessitie by your rebelling when your importunitie pravauld not. How farre he pursued them. What acts of grace he afterward vouchsaf'd them you there fore conceale because it confutes what your imperfect historie imports.

CHAPTER VIII.

The divine right of Episcopacie better grounded then that pretended in behalfe of Presbyterie.

HAd I any hopes to keep you in your wits when you were reviv'd. I would here sprinkle a little cold water & picke upon your saynting spirits, who any man may see, are giving up the ghost by your grasping and catching at what you finde within reach, and not liking the lookes of that spirit which appeares ready at hand to conduct you, would have, you care not whether, Anti-Christian Bishop or Papist to secure you. His Lp. having remonstrated at large your exorbitant power, here summarilie shewes how by the divine right you pretend to, this fore is *incurable*; your selves *incurable*; and how Princes must necessarily despair of recovering or keeping

keeping chains, while *Christ's Kingdom* is yours, and you have *Christ's Scepter* in your hand. The streame of divine Rhetorike and reason he brings for it, you and your Companie, whom the prophet *Isai.* Describes to be *a troubled sea that can not rest, whose waters cast up mire and dirt*, hope invisible to swallow. To which if *Mercurius Aulicus* must be inited Let *Britannicus* be more properlie to yours, whom I have often heard to be a Common lawyer, but must now take him for some classical divine, since you have grac'd him so much as to serive most of his mater & language into your booke. How *unclapp'd* soever you make the Bishop in this challenge, as in the rest, he carries fortune enough in his argument to confute you.

Misero cui plura supersunt.

Quam tibi felici: post tot quoyue funera vincas.

Power of order and jurisdiction.

Those of his brethren who stand for the divine rights of the *Discipline* of the Church, doe it chieflie in reference to that power of order and the distinction they finde of Bishop from inferiour Presbyters in the text. They that draw in the other power of jurisdiction, relate onelie to what they finde practic'd by the Apostles, or by God in them, going under the name of excommunication and the keys. How many circumstances must passe for substants, when determin'd by the judicatories of your Church, and be made adequate in divine right to the general rules to which you reduce them need not here to be numberd, being scatered every where in this discourse, and very obvious to the Reader in your storie. But in answer to what the Bishop objects of getting both sword spiritual and temporal into your hands, the one *ordinarie* by common right, the other *extraordinarie*; the one belonging directly to the Church, the other indirectly; the one of the *Kingdome of Christ*, the other for his *Kingdome* in order to the propagation of religion and (to let the Papist alone whom, out of what myserie I know not, you very often, me thinks call to your assistance) I pray name one of his Lp's learned brethren that ever writ for't what concessions have pass'd from the elder *Edward* and *Elizabeth* *Prelates* of England, or what from the later *Erastians*, as you style them, in diminution of the *ius divinum* of *Episcopacie* defends not to the *ius humanum* in your sense, there being a middle *Apostolical* right participant of both, enough to constitute an immutabilitie in their order, whatsoever change their jurisdiction may admit of: at least such as they finde equivalent to the communicating of women, baptizing of infants, observation of Sunday, which when you bring arguments to unfixe, you may with greater confidence treat against Bishops wherein those friends His Lo. hath about the King are so perfectlie instructed that they laugh at your silly stratagem; to pervert them being such as, if at any time they represent

The middle Apostolical right of Episcopacie.

to His Majestie as you earnestlie desire, will thereby, no question
 & confirme his pious resolution in the continuance of that holie order
 especiallie since the maxime you build upon, *That conscience is bottom'd*
onelic upon a divine right, they finde ruind by Saint Paul in his doctri-
 ne and praſſice, who convince h the heathen upon the right or prin-
 ciples of nature, and argues from the testimonie of conscience they had
 sufficientlie bottom'd upon the *works of the law* written in their hearts;
 Nor had he ever converted any of the nations without divine re-
 velation antecedent, I meane in them aswell as in himſelfe (which
 had made lesse effectual and pertinent the ministrie of the Gospell)
 if no moral arguments had obliged their consent. How farre this
 is applicable to Episcopacie (though were it not, it is to your argu-
 ment againſt it) I am not here to diſcuſſe onelic intimate I may that
 in proportion it is poſſible as much to a ſacred, as civile, Monar-
 chie (I meane not coordinate) & the later, had it not the law of God
 hath the language of nature importunate to commend it I will triſle
 with you no farther in this matter, but lay downe this concluſion
 which you may take up to what advantage you can. That in a thing
 ambiguous, ſuch as you here ſeem to give, if not grant, Episco-
 pacie to be, ſince no command of God nor warrant from ſcripture en-
 joynes or tolerates the change: ſince no Apoſtolicall nor Chriſtian
 Church for ſo many hundred yeares before that ſingle citie of Ge-
 nevea began it, ſince neither that nor any other beſides ever acted or
 at leaſt publikelie avowed what change you demand in the many
 particulars that have been, and ſhall be, inſerted in this diſpute, to
 the inevitable ſubverſion of Regal government; to the conſuſion
 of Chriſtian ſubjection in the enjoyment of juſt libertie; to the
 plaine praſjudice of Parliament priviledge in three dominions; to
 the ſetting up of much ſpiritual and carnal wickedneſſe; ſome grave
 reverend Divine might modeſtly ſpeake a word in ſeaſon and ſay,
 His Majesties conscience can not at the beſt but doubt, and doub-
 ting ought not by the law of God and rule of reaſon to reſolve on
 it. Which indeed is the ſubſtance of his Royal Fathers printed pro-
 ſeſſion. *That he found it impoſſible for a Prince to preſerve the ſtate in quiet,*
unleſſe he had ſuch influence upon Church men, and they ſuch a dependence on him,
as might beſt reſtraine the ſeditious ſurmiſes of Miniſters tongues &c. And
this is onelic to be had in that government, which was one bottome for his change,
conſcience. That ſince the firſt age for 1500. yeares not one example can
be produced of any ſetled Church, wherein were many Miniſters & Congregations
which had not ſome Biſhop above them, under whoſe juſdiction and government
they were. This was another bottome for his conscience. To which
 ſuch a divine, as I ſpoke of might adde (with a due reſerve of all
 humble

Conſcience
 not bottom'd
 onelic upon
 a divine
 Right.
 Rom. 1. 2.
 2. ch.

Allegations
 uſeſſe and
 ſinfull while
 conſcience is
 doubtfull.

The reaſons
 of R. Ch. 1.
 againſt a
 change.
 Peace.
 Quiſiſſima
 Particular
 ſine.

humble reverence to, and most unshaken confidence in that Holie Martyr; and his most pious hopefull successeur our gracious soveraigne now living.) That he who for any politike end suggested, or necessitie most fondly pretended of the subtillest presbyterian of you all, shall adventure to take himselfe off from *this bottom*, when *Judaisme or Turcisme* (some part of your mixture) shall be alike plausible pretended as more advantageous to his purpose, may be feared to be found not well settled upon *Christianitie* it selfe, but fall from it & throw away one or both *Testaments of Scripture*, which upon the universal tradition of the Church (as the other upon the Catholike practice of the same) he first rationally received as the word of God, though afterward he found other motives prompting a believe of it to be such, which at last he had superinduced by (what too many vainly pretend to) the instinct or plerophorie of the spirit. His Majestie likewise found most agreeable both to reason and religion that frame of government, because *paternal not magisterial* &c. Which was a third bottom for his conscience. Nor did he thinke it any point of wisdom or charity, where Christians differ, . . . there to widen the differences, and as once to give all the Christian world (except a handful of some Protestants) so great a scandal in points of Church government &c. of which wisdom and charity, the gifts of the spirit of God, he made another very good bottom for his conscience: Let Mr. Baylie reade the rest of that most excellent divine chapter, and answer it if he can.

The considerable approach of Church discipline to doctrine. Paternal government.

Communion with Christians.

Ex. Ba. 17.

In the division of Presbyterie frustrates all treaties, excommunicates all Christians threatens all Princes.

23. 24. The Reviewers perceiving the Bishops & Bishops.

The maine ground of the Bishops discourse being willfullie mistaken by the Reviewer, his structure is weak about the *Warmer's conscience*. And the *Kings advantage*. His cordial believe of the divine rights of Synods and Presbyteries, together with that of the Reformed Churches, which the Bishop shewes to be different, may come from a private spirit that misinforms them, & then is no good interpreter of Scripture, nor any sure precedent for Christianitie throughout. Their strict and inseparable adherence to his error (beside that it antedates all treaties null, without an effectual complinace against conscience and honour) excommunicates all the world but themselves, & excludes them from all hope of fellowship with this new select societie of Saints, who, could they multiplie into a number large enough to fill the circle of their ambition, and had they every one a drop of Scottish rebellious blood in their veins, would no longer labour the conversion of Kings, but take Gods angrie worke out of his hands to bring their Princes to nothing. . . and be the whistling themselves to take them away as stubble.

He that looks not through Mr. Baylies glasse of vanitie and lies, can never be able to view the Bishop clasped so close with the elder pre-

Prelates impairing the divine right, nor then, with the consequence he makes, about the *legal*, or *reputations* mobility of Bishops. Therefore as the ambition, greed, revenge, for the dissimulation in conscience, is his, who can not but know what treats himself, such to cast for the divine right of Presbyterie, and what the Bishop expresseth sayth, that the *summe* with *multitude* of *as* is alleged for Episcopacie, *is* more *consonant* to the *analogy* of *scripture*. The agreement of kindred Prelatical divines with Erasmus is here impertinently mention'd. What correspondence the Bishop holds with them hath been too often all-ready acknowledged, and maintained. Mr. Baynes urgent, illogical inference obligeth the Bishop neither in *ingenuitie*, nor *reason* to *unite* the *bands* of *the King's conscience*, which his own assures him God hath bound, if not by the hands of his sonne, by those of his Apostles, and their successors through all Christian, ages and Churches. Nor can his Lp. from the principle you presse, demonstrate any securitie to His Majestie from *standing* *God* in the *change*. Nor yield satisfaction to his doubts. If Erasmus's *Royal right*, (which you so often have inveighed against) may be us'd as a sophisme to delude the King into your presbyterie, *propos* *very* *trivial*. I pray, by your favour, let it stand as it is, a better argument to confirm him, if he needs it, in Episcopacie. Yet, that either here, or otherwise this Royal right is induc'd by His Lordship to ratifie the *order*, I say not to *attuate* the *jurisdiction* of Bishops. I can not finde upon my reviewing, and must therefore desire a point by your ocular finger to direct me.

Were not the Presbyterians more obstinate in refusing their error, then the Bishop forward to recapitulate his proofes, his Lp. had spar'd a good part of this chapter, though the receiv'd rules of method requir'd it. *Words*, and *meanings* are hackney answers, which, if spar'd too often, and reason holds not up by the head, are likelic to lay Presbyterie in the dirt. Your judgement of his *revenge* is according to your practice, who, poore, impotent creatures, like wormes, or flies, by corruption, & filth support an uselesse corps to defile that hand, that crusheth you to the death. The prelatical integritie makes good the present disadvantage of their fortune, & their evidence in proofe, before any equitable compares, will preserve still the principall in dispute. *Major* of *Cones fortune* *razia* *quam* *veritas* *scilicet* *agat*, *minifist* *argue* *quod* *quid* *as* *aliens* *maia* *opinionem* *for* *verum* *quaver*. Your Cantabrian challenges were but Scottish ligges made onelic for mirth to a rude multitude in confusion, the one very inconsiderable in mulke, the other flat, if any thing, in the harmonie of truth. If the principles of Prelacie *unverfutable* *bring* *backe* *the* *Poppe*.

Dr. Baynes
Royal right
abused in a
Sophisme.

Sen. 2. De
Clem. ed. 1.
c. 10.

The consequence from Episcopal principles not such as pretended

Pope, the practice of Presbyterie unquestionably goes before him; & makes his Papacie hold it by the traine. The Patriarches of the west, and primacie of Rome flows never out of the fountain of Episcopacie, but when some ignorant Presbyter is turning the cocke, or tampering with the spring.

These English Prelates, that so freele gave away the Primacie of Saint Peter &c. were some singular Executours of Constantinus Donation: yet in that nothing so liberal to the Pope, as the Presbyteres are covetous, and griping the common inheritance to themselves who, since his refusal that had the protest in possession, take the mocke spirit at his word; sell donnes and worship, and then under the counterfeit of dominion in grace, intitle them selves not to Italie alone, but to all the Kingdomes of the earth.

S. Math. 4. 9. Difference between us and Rome down to ceremonies.

What difference there is in number, or nature between the ceremonies they us'd, & those in Rome will appeare best by comparing their ritua with our rubrike, & Canons. The ornament of sacred historical pictures, the name of *altars*, and the adoration of God in uniformitie before them, have the ancient Christians innocent precedent to commend them, when commanded, or Countersanc'd by our superiours in the Church, and to vindicate them inus from the *superstition*, and *idolatry* you impute so liberallie to Rome. When the Prelates, & Papists cope in the controversie there are several other ceremonies they stick at. That these are the *worsh*, as religiouslie put in practice by the Bishops friends, requires more then your old *see saw* to confirme it. Adoration of, or to the altaris that, which I never heard profess'd by their mouth, nor read yet dropt from their pen. Forasmuch, let them

Prov. 10. 31. that owne it recant it, and if none such be found. Let the mouth of him that speaketh lye be stopped, and the forward tongue be cut out.

Real presence & corporal difference. Hist. Mot. The real presence of Christ in the Eucharist on the *altars*, as I take it, was never denied by our Church, & *hypocrit* never asserted by her, nor any of the Bishops friends, that I have heard of (though the 11. objection against our Liturgie in your historie of the Synod of Glasgow implies it.) The *justification* they held was fetch'd farre beyond

Justification. Trent, and if they that went for it were not able to distinguish between Saint Pauls workes and Saint James's, they were very unfit to trade for that *pearle*; bad merchants for the Kingdom of heaven.

S. Math. 31. 45. Their free will was held no paragon of nature, but a priviledge by grace, which deliver'd them from the fatalitie of the curse, restoring them in some measure to a libertie of choyce; And; unlesse you will fetch backe Tatians errour, make one God for the law, another for the Gospel, so long as the ten Commandments oblige us, we have aswell as the Israelites of old; heaven, and earth for our record, that life and death

Dmt. 30. 19.

death are to this day for before us, and, by the merits of Christ, the grace of having them in the free election of our will.

Their final apostasy was seldome, or never intitled to Saints, or, if so, with caution enough to prevent calumnie. They ascribed ever an infallible prescience to God, an immutabilitie in his knowledge; But to make him so peremptorie, antecedentlie, spontaneously, irrespectivelie predestinate a certaine number of men, call'd Saints before their resurrection from sinne; so irresistiblie operate by his power, as to prevent all possibilitie of backsliding, offending, or, being fallen, forceablie raise them, reconstate them in native innocencie, and his favour; they found consonant to none, dissonant from diverse positive texts, in, or inferences from Scripture. such as these. *Let him that standeth take heed lest he fall*, which excepts no more the last houre or moment of life, then the first in the exercise of reason. . . . *Work out your Salvation with feare, and trembling.*

Final Apostasy.

1. Co. 10.

12.

Phil. 2. 12.

Warning of death: importing an earnest endeavour unto the last against final apostasy, not impossible; And the reason in the next verse implying an hazard of the energie of grace, which onelie supports Saints from his fall. I demand yea, or no, a direct answer to this. Whether

A question about David's case.

if a Phineas had come and taken David *in unroꝝpꝑe* in the act with Bathsheba, the point of his speare had been assuredlie blunted, or his hand held by an Angel from heaven. Whether, if so, this extraordinarie miracle had not been wrought in order to the accomplishment of somewhat prefixt to the oeconomie of Gods Royaltie upon earth in his person? Whether the like case or capacitie can in such be reasonable suppos'd incident to all that you call Saints, and what securitie they have from all casualties, all attempts in the very moment of sinne to destroy them? The general promises can be no protection in such cases, & some it may be, are not so general as to be made applicable to all, which, well scan'd, incline to the peculiar concernment of them, to whom they were made, and of whom onelie they seeme to be mean'd. But in points of this nature whatsoever the *Warner's friends* have avowed, your exception against them is the same with that against the expresse words of the Church, in the Assemblies at *Glasgow 1638* drawn from what the profess'd. That *Infants baptiz'd have all things necessary to salvation*. This you may take as the summe of that which the Bishop knew to have been with much moderation, & reason often answerd to your *fore challenge*. Your slight replies thereunto being indeed but *squibs, and crackers* for children to sport with, had not the armes of sinfull men, & the *Kings artillery* been rebelliouslie us'd, as a more unanswerable argument to force them.

Rubrike in the confirmation.

Christ as King of his Church up-
points lawes &c.
H. Gros.

The following *posuisti* His Lp. nowhere will dispute, nor doth laugh at. That Christ, as King of his Church, hath appointed lawes for his followers of the same. Who, and what these are, in the general. Saint Paul hath left in his letters to the first Christians, which they and their successors have kept for us that come after. He takes you for usurpers & tyrants, who crosse to these lawes, for pride & filthy lucre, make your selves not onelie Lords over Gods heritage, but commanders of subjection from Kings. 2. b. Disc. ch. 1. *Pro Regis Regum, & Domini Dominum phryxaria nobis, & Synodis subponuntur.* The consequence here upon; That Acts of Synods must be Christs lawes, where Synods make themselves Dictators of his pleasure, and representatives of his person, is no other follie, then what the Logical rules of Relatives prescribe us, which, if your Sophistrie decline, I must referre the Reader to the like expressions so frequentlie us'd in your publike papers, in the severall contests that Knox had with your Quents & their Councils in defense of your discipline; And, to come somewhat nearer in your very preface, before the booke is sold, where your Reformed Kirke is call'd *the house of Jesus Christ*, the rules of her discipline in the language of Scripture *The Lords lawes and commandments . . . the heavenly proportion of divine discipline*. And at last compared to the booke of Gods covenant, that lay hid in the Temple. Under the name of which Discipline, we are admonished, is to be understood. Beside the two bookes, the Acts, Constitutions, and practices agreed upon, and recorded in the Registers of the General, and provincial Assemblies &c. And a brother plainlie asserts, That your Discipline in the general (which we denie to have any other authority then your votes) is as immutable, as the Scripture.

*Hanc none
magis licet
Ecclæ mu-
tare quàm
mutare licet
ipsam scrip-
turam Vin-
dic: Epistola
Philad.*

*By whom
his Scepters
is to be swa-
yed.*

I finde you nowhere such a Master of Rhetorike, and language as to take your judgement in comparing of styles. If the Bishop hath borrowed the *seculis* invectives, or any from the Pagan philosophers, he could not beter bestow them then on you, that are neither good Protestants, nor Christians. His declamations against your novelty will be regarded by such as take universalitie, and perpetuities for two discrete marks of Christs Kingdome, & government, which must not be limited to a rebellious schismatical Centurie in one Countrey. The antiquities you boast of, is founded upon as great a mistake of the Gospel, as was the Sadduces of the law, you both erre not knowing the Scriptures. Yes, that being your plea, I will urge the Bishops argument no farther concerning the change, and difformitie of your discipline (which may be prov'd in particulars not twice remov'd from your essentials themselves) but appeale with you to Caesar, who calling to his Council the Primitive Fathers the most publike spirits, most

unby-

Unbysed Interpreters, may, by the tributarie assistance, if his Majesty please, of as many Bishops, or Doctours, as Iectarian Presbyters, after a faire scholastike discussion, discern the truth, decide the controversie, and, according as he findes Christs scepter was swayed among Catholike Christians, by depuration of one part, or other, abolish the Rebelle Vsurper at his pleasure. But *Annunciare* [or impose] *Jaliqued Christianis, Catholicis prater id quod acceperunt, nunquam licuit, nisi quam licet, nunquam licet*. To declare, or command a believe of divine right, in that which hath not been received in Gods Church, never was, no where is nor, will it at any time be lawfull.

Your dearth of matter renders you tedious in the rest of the paragraph, and the course faire wherewith you entertaine your reader, *flesh, blood, and limbes of an English Bishop*, makes you suspected here to have been at a stand, to have layd your spiritual scribbling aside, till you went to market, and fetcht these carnal exprelations from the *rambles*. My Lord of Demec, and his friends, in citing authoritie, and pressing reason for their order have dealt so facile, & wrought so effectualie, as for all the *stripping your sleeves* and the other *house pious tricks* that he tells you of, you will finde no cleane conveyance of your Presbyterie into the heads of any your judicious comparers, nor will their eares be chain'd by your brazen hypocritie to maintaine it. Your too curious anatomie of English Episcopacie touching which you interrogate will onelie countenance them in a demand, nor other wise intended, of a Scripture warrant for Scottish Presbyterie, as such, disciplining, excommunicating, depoling, I shall doe no wrong if I adde what I prove, justifying & praying God for the death, if not the murder of Kings, renouncing the name, but tasting every one a double part of a Lord in Parliament, not onelie *swaying in*, but imperiouslie overruling all Acts of State, all elections of principal officers, in order to conscience, for prevention of scandal, & keeping a lower Commission Court in every Towne, & parish: forcing every Bayliffe, and proving to be your treasure. A Presbyterie bold'lie ordaining without a Bishop, and gulling the people into a foolish conceit of Gods call in them, when tis their lying spirits that hath prepossessed them. For let the people call, or present whom they will, if the *learned* (the priviledge of which title every covie of Dunces challenge to themselves) judge the person unable of the regiment, he is set aside, and they forced to take (without *violence* intrusion they tell them) whom the superintended Council offereth to instruct them. A Presbyterie exerceing all jurisdiction without any appeale from themselves: A Presbyterie feeding their flockes like swine with graine, and huskes, such

Vincens.
Lyrin: ad-
vers: havis
cap. 14.

English
Episcopacie
not done by
also more for
would Pres-
byterie in
... ..

B. Discip.
4. head.

divinitie, as every brewer, or hogheard can helpe them to, never leading them through the green pastures of the ancient, learned, and devout Fathers, nor to any other waters of comfort, but such as the very fountaine whereof the foot of schisme, or rebellion hath troubled. This is Scottish Presbyterie in practise, and such they would have it in law too, if they could with all their Scripture collusions but once corrupt. His Majesties judgement, or by their sharpe-pointed swords, & two edged tongues affright him from a well grounded resolution, into what his Royal Father esteem'd it, a faint servile, ungodlie, and unkinglie consent.

*The treasure
sheweth to
be found as
well before
as after the
year 800.*

*Dr. Ierm.
Taylor.*

The *treasure* you call, for hath hitherto had God for its defense, who hath made know'n, and distributed those talents in Scripture, which maintain'd the lide familie of the Church, and discharg'd the itinerant Gospell of that time. The greater mine hath been often discovered by them whose *divina virgula* hath stouped, and put them upon the search of the veine that caried the Episcopal government through the 800. yeares of your account. Your loon-shot bolts in many frivolous questions have been better searher'd with many wise mens answers, and for all the horned impudence you hold out, returned very often upon your heads, one of whom I shall send you to, who (not to derogate from the happie endeavours of many others as well of the learned Laitie, as Reverend Clergie) hath alone anticipated, and fullie with much acutenesse, and judgement answered almost every particular you object. Shewing that Christ himselfe hath made the office of Apostle or Bishop distinct from Presbytery; Given them power to do some offices perperuallie necessarie, which to others he gave not: As of Ordination, and confirmation; And superiouritie of jurisdiction; Bishops, by vertue of their office, more then called, observed as *Lords*, in a more sublime sense, then you mention; And commended to the service of Kings, Saint Chrysostom, & others employed in *Embassies*; Saint Ambrose a *Præfess*, and Dorotheus a *Chamberlaine* to the Emperour; Many of them *Councillors* to Princes, and *Judges* as well in ordinarie secular affaires, as *Chancellors* in extraordinary by appeal; *Treasurers* at least of the Church revenue, and undergoing what ever civile charge the conscientious favour of Princes put upon them, which was *not in gradu impedimenti Iuriculis*; Bishops with sole power of ordination, and jurisdiction, otherwise then as they thought good to call into their subordinate assistance, or deputed Presbyters in their Dioceses. Of *officials*, and *Commissaries* I thinke he makes litle mention, because he bends his discourse against all interest of *Lay elders*; yet I doe not thinke he would denie that *Clerks*, such as are our *Officials*, and *Commissaries*, might be instrumental to the Bishops,

Bishops, especiallie having some learned Presbyter authorized in cases, to which the others lay proprietie extends not; Bishops, when necessitie may require, using *solitarie ordination*, which is good *in natura rei*, as may be taken for granted by that Canon of the Apostles, which as it enjoines no more then one Bishop, so makes no mention of any Presbyter, which it had questionlesse done, if of absolute necessity to the businesse; Bishops ordaining not with the *seasonally*, but *ceremonial* assistance of any *two Presbyters* that they please, by choise of their, owne chaplaines or others, where are many, or taking any two that chance otherwise to be neare; Bishops principal pastours of their whole Dioceses, & when commanded, or countenanc'd by the King *in visits at Court*, not obliged to feed their flockes in their persons, which they doe by many learned, and religious proxies, themselves in the meane time feeding by word, or sacrament, or ghostlie counsel, the great shepheard, whose Royal soul is worth 10000. of the peoples. All this in effect, & a great deale more then your Parkers, or Didoclaves could have answered, hath this one learned Doctour defended, as know'n long before the Pope gave over to say his creed, which he did surelie, when he became the Anti-Christ you call him. I could goe up yet once againe, & helpe you to a third turne from the top of your demands, Shew you that *the Warner*, and his friends give the King the same assurance, that ex they did, that what they stand upon as unalterable in their order hath Scripture, and Antiquitie for its warrant: That upon the conversion of England to Christianitie, the Ecclesiastike government there constituted, was not Anti-Christian; That a Bishop there is not a Lord in Parliament by vertue of his office (as it may be to resolve spiritual doubts he ought to be) but by the Baronic & call which the favour of Kings hath annex'd unto it; That in Scotland, when it was decreed that Bishops should have no voyces in Parliament, these your selfe-denying men desired of the King that such Commissioners as they should send to the Parliament and council, might from thence forth be authorized in the Bishops places for the Estate; That not many protestant English Bishops have been High Treasurers, nor many Chancellars, some that have you have little reason to finde fault with; That they are not bound in law to devolve all jurisdiction &c; That all which in practice did it, are not to be condemned; where they found able & honest men to exercise it in their names; That those, which erre must not prejudice the care and diligence in government of the rest; That *solitarie ordinations* were very rare, & therefore not to be objected as so common; Nor did halfe the Bishops live at Court, nor most that did halfe their time. All these particulars could I enlarge on, but that I beleieve

Cap. 2.

The Prelate.
in Bill of
the same
minds they
were.

Declar. B.
2. Dang.
Pest.

the

the Reader satisfied with the execution done before, and hath some
wharfe to doe, then to stay to see you stripe.

Not the
Court but
Citie Divi-
nes deuest
Bishops.

In what followes you take a great deale more, then is given you,
naming that a donation from the *Courts divines* conscience, for which
the *Citie Divines*, chiefe of Edinburgh, & London, forced the temple
of God by such sacriledge to furnish the two tabernacles of robe-
bers, that then prospered too well in England, and Scotland. That
Royal Saint that, upon, this most impious violence, yeilded up so
great a portion of his Ecclesiastike inheritance, *the Bishops crueltie im-
ployments, Arch-Bishops, Arch-deacons, with the &c* (which might have
been better spared) did it in angustie compulsion, not upon any com-
punction of conscience. *Sed dissensu, sed subdactis supercilij.* And had not his paternal affection prompted him
to what your unnatural disobedience little deserved, he had given

Sen: De
Benef. lib. 2
cap. 7.

5. Math.

7. 9.

46. 17.

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The Revi-
were dese-
stable ingre-
vinde,

But to leave off spea-
king in parables, I deare the reader in plaine English to marke the
base ingratitude of an unworthie Presbyter: In that, when a most in-
genious peace-desiring Prince (for him he meanes when he speaks
of his Prelatical adversaries) invaded by, audacious importunitie,
encompassed with all external visible necessitie, placing himselfe
upon the very pinnacle of Christi-an charitie, shall yeild all that the
softest, gentlest Casuist can indulge (and that upon such conditions
as, how easie soever, the perfidious contractours little thinke to
make good), he must be argued with upon the ominous advanta-
ge of his owne granuie, & pretended from his advenrurous kind-
nesse

ness to be demonstrativelie convinc'd to give up the rest of that which rebellious license, schismatical singularity, and degenerate malice have now so devested into a new creature, as neither law, custome, nor honour can call that English Bishop which religion instituted and reformation confirmed. But a crou'd of guiltie conjured malefactours presseth shame and the proverbe to nothing, so that *ingratum si dicere nihil dixeris*. Seneca knew it who had studied the point and experienc'd the practice. *Pudorem nullis multitudo peccantium, et defunctus esse probri loco communis maledictum*. But to send you backe some of your owne logike and language; If this naked bird which you so pleasantlie play with, be a new creature because the feathers are pluckt, then you must confesse that *old creature* revesteth with those Euangelical beauties and Royal graces which once it possessed, to be that know'n true English Bishop that in honour, law, custome, if not in confidence (which I need not suppose) is to be inviolable maintain'd, when it shall be made to appeare, as it may very easilie, and hath been very frequentlie, that such an order not much differentlie fashion'd and habited, ever was and ever is to be in the Christian Church.

*De Ben.
lib: 3. cap.
16.*

To make good the mutual toleration indented for between your sectarian brethren and your altogether as sectarian selves, you closelie decline the warners confidence which avowes those texts of Scripture you wrest against Bishops, with as much colour of reason and more truth the Independents may urge against Presbyters, being resolv'd, since you finde they can make you their province at pleasure (if not command a transmigration of your Euangel) to argue no more against them then to fight. The triumph you make in two painted Syllogismes is very impropertie plac'd before the victorie, where though you ride like a George on horsebacke in a pageant, you will passe for no better then a dumbe shew, and with your wooden launce be mistaken by none, but children and fooles, for that primitive armed Saint that kill'd the dragon. If you cast not your *sexus* in a couple of better molds, your workmanship will beare as litle the image of Gods word, as your selves doe of the reasonable men that he created. Were His Lp. at better leisure his great promises would reengage him in more necessarie employments then answering every filie Presbyter in his follie; but his *Acolythus* & servant (if not because he hath taken up so much of the similitude allreadie) will for once, and it may be oftner, follow Solomons advice in the next verse, seeing you so very wise in your owne conceit.

*The texts of
scripture a-
gainst Episc-
copacie dis-
cussed.*

*Prov. 26.
4. & 5.*

The first text you are meddling with is Ephes: 4. 11. whence your imaginarie argument, not to be denied adoration, is this.

O

Maje-

Maj: All the officers that Christ has appointed in his Church, for the ministrie of the word, are either Apostles, Euangelists, Prophets, Pastours or Doctours;

Mi: But Bishops are none of these five, *Ergo.*

You pleade custome for the free unquztionable passage of your major, which you must give me leave to obstruct, first excepting against the impropriety of your termes (being such as may evacuate your argument) *the Ministrie of the word*, when the Bishops discourse is about *the regimen of the persons* to whom the word allreadie is ministered, *Secondlie*, demanding to have it under Saint Pauls hand, whether the offices he mentions of Apostolate, prophetic &c. were by Christs institution for the personal perfecting of Saints in a Church established, and not as the word seemes rather to signifye. *Proit tou Catartismou toon hagion* for jointing or knitting new Saints to the Church, new membres to the bodie of Christ in the propagation of his gospel, so *adifying the bodie of Christ by the works of the Ministrie*, which in the next verse seemes to end in the unitie of fayth, that is the general conversion of nations to Christianitie. *Thirdlie*, whether this enumeration of the Apostle's be universal, to which I finde more particulars added 1. Co. 12. 28. & among them *dynamis & Kybernesis, Powers & governments*, the former of which (that you may not cavill about superinfused gifts) he makes as much personal, or persons, as that of *Apostle, prophet, Teacher*, vers: 29. Besides that he expressely calleth the Elders of the Church of Ephesus *Bishops*, & tells them they were instituted by the holie spirit, which we know came downe to fulfill the promise by the mission of the sonne, & so they must passe upon account as *officers appointed by Christ*.

Dr. 20.

Three fifths of your *Minor* thus you prove. *Bishops are not Apostles, Euangelists, nor prophets, because they are confessed extraordinaries & temporarie, Bishops ordinaries & perpetual.* To which I answer. *First*, That Bishops are Apostles in their *ordinarie* power of ordination & jurisdiction, though not in their *extraordinarie* of working miracles, speaking with diverse tongues &c. And this Tertullian hath sayd above 1300. yeares since, who, arguing with the heretikes about succession, bids them turne over their records, & shew that their first Bishop was an Apostle, or Apostolical, because personallie ordained by one of them. This the Apostolical Churches could doe, as that of Smyrna shewes Polycarp, because placed there by Saint Iohn. That of Rome Clement, because ordained by St. Peter. And such Bishops as these he calls *Apostolici seminis iraducti*. If they be *Apostolical* grafts,

Bishop are.

Apostles.

Lib. advers.

hæres. cap.

32.

grafs; good Mr. Baylie, from what tree thinks you were they taken, and of what may they, without arrogancie, beare the name? Other of the Ancients call'd Timothie Bishop of Ephesus an *Aposle*, among whom what enterfering there was of these two termes you may reade in Theodoret upon 1. Tim.

In the like sense may they be sayd to be *Euangelists*, (as well as in the Revelation they are called *Angels*) who practise over the preaching of the Gospell, and publication of it to them that have not heard, *Euangelium* & *Kerygma* being the same.

And they either are, or should be, *Prophets*, in one kinde according to Saint Ambrose, *Scripturas, revelantes*, the ablest interpreters of Scripture, or speakers of mysteries in the spirit to edification, exhortation and comfort, though not foretellers of things to come. *Nam quicquid latet, sua id futurum est, sua prorsus mysterium dicitur.*

The reason why your *adversaries* pitch upon the fourth is, to decline your trivial objections against the other three.

Your syllogisme that labours to prove *Bishops* no *Pastors* hath no doubt but a certainie of falshood in the major which your *argumentum a paribus* comes somewhat improperly to make good, you having spoke of a confess'd *imparis* but just before. But for once a bargain no bargain *pactum non pactum fit, non pactum pactum quod vobis lubet*. It would be a rare invention, surpassing *Aristoteles Logike*, if, without a reserve, you could get a conclusion to creep out of a single proposition, for take it on my word your lucke is bad in *majours*, which whether you play at even or odde are all *pariter falsa* sicke of a disease, and this here left desperate without any remedie to recover it.

No *Aposle*, you say, is *superior* to an *Aposle*. This is contrarie to what one *Wals Messalinus* (whom under another name you mistake to be your friend) hath frequentlie asserted. That they were *primi & secundi, majores & minores*, The second and lesse subordinate in spiritual power to the first and greater. This he gathers out of Theodoret and others. The greater he explaines to be the twelve, the lesse, those deputed by them for teaching and governing. Nay, he discovers a third order inferiour to them both, of which was Epaphroditus, subordinate to Saint Paul, who himselfe was but *minor Apostolus*, being none of the twelve. So that here being three degrees, I tell you from him what I might from others, or with them rather collect from the text, That an *Aposle* is *superior* to an *Aposle*.

As much might be sayd for *Euangelists*, whereof foure were principal, or, if not, it is because they were by their office of the lower classe, or Coadiutours to the Apostles. Such were Titus, Timothie, Apollos &c. Saint Hierom sayth all Apostles were *Euangelists*,

May be call'd *Euangelists*.

H. Gros. Proleg. ad Matth.

Should be prophets.

In 1. Cor. 12.

H. Gros. Why Pastors.

Apostles superior to *Apostles*.

Euangelists Coadiutours.

lists, but not all Euangelists Apostles. And so likewise that all pa-
stours were Doctours, but not vice versa. The learned Grotius That
Doctours, were Bishops or Arch-Bishops rather, the same with
those call'd Metropolitans afterward. *Pastors Kai didaskalos* are Epi-
phanus titles for them. To prove majour & minor prophet under
the new Testament is needlesse till you answer what I have
brought about *Apostles*, or strengthened the majour in your argument
which I absolutelie denie. And besides remit you to a learned Doc-
tour who proves the word Pastor to be the Bishops peculiar among
the Ancients, and frustrates that imparitie from which you
argue.

*Dollours
Bishops.
hates. 75.*

*Dr. Teyler
Episcop: of-
fers.*

*No power of
Ordination
in the Pres-
byterie,*

2 Tim. 1. 6.

*No power of
Jurisdiction
in the
Church.*

Your second reason out of Saint Matthew and Saint Paul hath a
litle Philosophical *Soul* and *forms* in the majour, but no divine one in
in the minour, and so, according to your similitude in the moment
of removal or separation must perish. The first text 1. Tim. 4. 14.
puts no power more then approbation or assent of ordination in the
Eldership, & a Bishop is as much a Presbyterie and no more a Pres-
byter (I meane in your sense of diminution) then Saint Paul, who
seemes to make that act of ordination solitarie and personallie his
owne 2. Tim. 1. 6. And the Greeke Scholiasts say the Elders here
were Bishops, excluding *interminis* all presbyters from that power
on *gar hoi Presbyteroi catechizontes ton Episcopon* Tay both Theophylact and
Oecomenius. For the word which you will needes have to be clas-
sical not personal, perchance somewill say it may denote the order,
or office, the Episcopate they meane, and be put figurativelie here
for the single person, of the Apostle, comparing these words, toge-
ther *meta Episcopos tuos cheiron ton Presbyterion*, & *dia ses episcopos tuos
cheiron mou*. But let it be what it will, the power of ordination must
continue in the Bishop, so long as Christians keep to the New Testa-
ment and Fathers, and fetch us not a fift Gospel, or some newer
Aposle from Geneva.

That the second Saint Matth. 18. puts the power of jurisdiction in the Church
is *gratis dictum*, & your authoritie not so great as that your *autos ophen*.
will be able to carie it. First therefore you are required to prove,
that excommunication, the act of jurisdiction you meane, is here at all
intended; and not rather no more then the three degrees of fraternal
correction, the highest whereof is that *elegis enuopian panton*, 2 *rebuke
before all*. 1. Tim. 5. 20. *Es qui non potuit pudere Salvatoris, Salvatoris oppro-
brii* sayth Saint Hierom, he sayth not *damnetur* or *ejiciatur censuris*.
That he which could not be saved by private shame might by more
publike reproach. Secondlie, That the Church here, was a judi-
cial Assemblie call'd to that purpose, or if met to other, that a formal

formal

mal proceſſe was brought before it; And that they were not rather ſome greater number then the two or three witneſſes, upon what occaſion ſoever met together, which may very well be call'd *Eccleſia* with out the ſignal meaning of the word. *Conam malis Lib. Muſar. Kaſa Koinon Juſtin*: & *tunc multis dicendum eſt* in Saint Hierom. Nor is it like- lie a deliberate judgement in Court (into which a Chriſtian Congregation, converted) ſhould be after proceſſe in hazard to be ſlighted or neglected by one Member delinquent *eam paranoſa*. Nor that to be ſuch which relates rather to the perſon of the plaintiffe then Judges *eſſus ſui. Laſ him be unto thee*. . . Thirdlie, If it be ſuch a Congregation or Church as you would have it, whether the complaint were to be repræſented to them in general, and not rather in their hearing to their ſuperintendents or preſident above them. *Epi ſoon tas Eccleſias proedroon demoffteſon to pſaiſma ſayth Theophylaſt*. Fourth- lie, That ſi ſicut *Ethnicus & publicanus*, *Laſ him be unto thee as an heathen man and a publicane* is undoubtedly a ſentence commanded to be pronoun- ced by thoſe ſuperintendents or that Church; or an injunction, rather then permiſſion, to the pazzie injur'd to have no farther fami- liaritie or friendſhip, to have no more to doe with him then with heathen and publicanes, a voluntarie declination of whoſe companie was no ſcandal to the charitie Chriſtians profeſſed, & any civile of- fice out of common humanitie left arbitrarie, and not cenſur'd if tend'red. Fiſt lie, whether binding and looſing vers. 18. Be aſſerted with reference to this Church, and not rather to the Apoſtles, as your friend Exaltus will have it, or more probable to any partie againſt whom the treſpaſſe was committed. *Poteſtatem tribuit Apo- ſtolis ſayth Saint Hierom. Ou gar mēton hoſa tyonſin hoi hieries eſiſ le- tymena, all' hoſa kai hameu hoi adikēthentes* and Theophylaſt. And ſi *fratrem habet pro Ethnico & publicano ligavi illum in terra: ſi correxeris fratrem, ſolvavi eum in terra* Saint Auſtin, which ſeemes to be the proper meaning of the place. After all which I expect you ſhould make ſome apologie for your brethren abroad that in the year 1563, Sepr. 6. excommunicated Iohn Morell the Frenchman for writing this doctrine, burn'd his booke, and interdicted under a great poenalitie the reading any copie of it that might eſcape them.

The third 1. Cor 5. appears not evidently to put the power of juſtiſication in a companie of men met together, Theophylaſt taking it for a modeſt condeſcenſion in Saint Paul to joine the Corin- thians with himſelfe, whoſe ſolitarie power was abſolute.] *Finame dote anthades, Kai autou proſlambanei Koinonous* And the context im- porting the ſentence, ſuch as it was, to be but declarative in them

Confirma.
Theſ. lib.
4. c. 5.

De Verb.
Dom. hom.
15.
Iohn Morell
excommunic-
ated for this
doctrine.

No power
of juſtifica-
tion in a
Companie
met together

*Delivering
to Satan
what.*

them by the vertual presence of the Apostles spirit; and judicial in Saint Paul, who had passed it before *eds Kekike* sayth he vers. 3. Though it will trouble you to prove that here was any jurisdiction exerciz'd, *delivering to Satan* being probable but a desertion of the partie peccant, using no intercession in his behalfe, but leaving him naked for Satan to assault him with corporal torments, which prodigious punishment was usual in those times. Excommunication it can not be; because it limits his censure *to the destruction of the flesh*, deprives him not of the Sacraments, the want whereof is destructive to the spirit. The twelfth verse addes no strength to your argument, the sense seeming to be onelie this. *I have nothing to doe to judge them that are withouts*, but leave them to God: *I have to doe to judge them that are within* worthie of deliverance up to Satan. *And ye judge them that is deliver them up when ye are gathered together, & my spirit.* As hee had sayd vers. 4. So it is Saint Pauls spirit that is principal in this jurisdiction, and the companie of men met together but his delegates or assistants, convocated at his pleasure.

To Your assumption I likewise answer. That the *Bishop* is as much the Church as Saint Paul in this case; and hath as much of the ordinarie power transmitted to him.

*Why Blondel &c. are
not answered.*

So that you see it requires not *the Doctors learning*, but the search of his Acolythus and servant to satisfie you, if you will be, with antiquitie & reason. Which being done you may send more scirptural arguments against Episcopacie by your brethren of the next Commisision. Touching those you have brought allreadie, you need not be so confident in calling for their answer unlessse they were somewhat better. The *visible lesure* is, in none but such as you & your courteous Disciples in England have procured to be imprison'd in severall goales of both Kingdomes; others having businesse enough by shifting from one place to another to secure their persons and save their lives, from your crueltie. The poore prisoners have few *visible* helps to that purpose. If you will finde *courage or conscience* enough to undertake their free accessse to the Fathers and other authours that are *visible* necessarie to that purpose, I have enough left still to assure you in the name of them that have more learning then they *beast* of, that whatsoever becomes of your punie Clerkes Master Parker and Didoclave, (who may be easilie turn'd of with some carefull quotations and references to a multitude of bookes allreadie printed) Master Blondels magazine of antiquities shall be seiz'd on, and what in it is upsie Scotch (which is not all) for the presbyterie you bragge of, shall in spight of your power be rescued for the true owners, that is, the Bishops. For your *miracle of learning*, the most *visible*

*Somais save
well so the
Presbyterie.*

Let Sumner, we wish he may worke more such wonders as he hath of late, and send his petie advocate a new blew bonnet at parting trimmed with a distick, beginning if he please *Ille ego qui quondam* — for his fee.

Were publike masters of fact as mysterious as the intrigues in your spiritual lunto, and Consistorian Caballs, some Endor oracle must perchance have been consulted and one of your blacke guardant Angels been superstitiouslie worship'd, or ceremoniouslie waited upon for revelation. But when the bookes of the dead are before their day opened by your hands, and their workes of darknesse registred by your penes, the warnes may every where, without an ironie, *proclaim his knowledge in your storie as great as his strictest search, and as certain as your rash confession could create.* King James's 55. questions so troubled the Scottish divines, that they finding their plea of divine right and immutabilitie of their discipline to be disputed, the Perth Assemblie indicted principallie for that purpose: to divert the King, if not otherwise to prevent his multiplying such problemes (to which David Blackes processe & the businesse about the banish'd Lords may be annexed) they rais'd a desperate sedition on the 17. of December, which allreadie is discour'd on. Their (if you meane the Synods) answer was not so round but that they first protested & parlied about their priviledge at the conference with His Majestie and the Estates: required time to returne, reason, vote & resolve in all points. If *thereafter the propounders were speechlesse in the businesse*, it might be because the Synod caried it for the King, and determined the problemes in his sense, which (for ought I know) is that the Bishop meanes by *yielding the bucklers without any opposition.* The manner and time might very well perplex them being in a free Synod, and meeting with their bold contestation for David Blacke. Nor were they troubled onelie at the *Erastian & Prelatical Counsellors* about the King, but at Patrike Galloway and James Nicolson, of late Saints but now it should seem become Apostate presbyters in the Synod. The questions put by the King were not *captious and carping at the parts of Church discipline*, but a just controversie raised about the whole, fairlie propounded, freele discussed, deliberatelie resolved, to the satisfying his conscience, and silencing schismatical scruples for the future. I have often told you no statutes of Parliament nor Acts of any but factious Assemblies authoris'd your Discipline, though were it ratified (as you would have had it) by any other, set your jurisdiction aside, and fetch not your precedent from the Medes and Persians, a power aequivalent to that which did it might reverse it.

The visible Church in your country at that time was not so farre from yielding in Scotland.

The Scottish presbyteries consulted out of their own storie. Revel. 20. 12.

K. I. 55. questions non plus'd them.

Episcopacie recover'd ground.

Vindie. E-
pist: Phila-
dolph.

Whence they
had not been
degallic eja-
sted.

Psalm 137.

in *Episcopacie*, but that your brother confesseth the cranie was then made by which it afterward crept in, though I am at a losse for so much daylight in your storie, as to see the year when legallie it was thrust out. *Per hanc rimam* (sayth he) *ad essentialia ipsa externi regiminis impetendum, & extruendum Episcopatum aditum sibi persequerant.* You can not denie but that it brought them thus farre on their way, to the title of *Prælates* and voting in Parliaments. Wicked states men at that time beares the same signihcancie with *Cones Divines* and evil Counsellors at this, and so doth the most able and saythfull *Ministers* with the Men of God that are *Covenanters* in this age, of whom every mans experience can frame a character enough to scare away his credit to the reputation you would give them. There need no question be proposed when the Bishops were by full authoritie reinstated in part of their unquestionable right; To a great deale more in the year 1606. When by Act of Parliament their government was styled *the ancient and fundamental policie*.... Declared that they being the Third Estate had been indissoluble abolished.... That is never had been mean'd by His Majestie and His Estates that they should any wayes be suppressed: That they had been onlie brought into contempt and pervert.... That His Majestie with expresse advice and consens of the sayd whole Estates in Parliament doe repone, restore and redintegrate the sayd Estate of Bishops (it sayth not to their order) to their ancient and accustomed honour, dignities, prerogatives, priviledges &c. This was completed in the year 1610; when a kinde of *Episcopacie* was set up as neare the primitive paterne as the growing reformation would beare in the Assembly of Glasgow excepting the two Members I told you of, no other wise corrupts then as it may be flie-blow'n by your breath, and tainted by your naming; under which not the Church but the Kirke of Scotland did heavilie groane, as it allwayes doth when it hath not libertie to vent sedition in the pulpit, and act rebellion in the field which the best and most learned of your preachers, the Aberdene Assemblers, practiced in part, and wish'd well to the rest Anno 1606 till the year 1637. when if they had met with an English Pharaoh for rigour as they did with a Moses the meeker man of the two, he would have appointed *sacke masters* that should have take away the strow, and spoyl'd their designe of siring the house: set them making of bricke and building him treasure cities, while they were pulling downe temples & ruining Palaces; he had kept them from shaking of the yoke of Ecclesiastike and Civile government, & brought *divine justice* to their doores while they brought him to beare the burden of a most inhumane, most unjust judgement at his owne; preserv'd his Children & subjects from sighing and hanging their harpes upon willowes in a strange land, while they sate, under our vines, and kept us out of the shadow

shadow of our owne figge trees; cut up the root, while he lopped the branches, strake off the head while he clipped the eare; cast out of Britaine, what with regret of conscience he tolerated in Scotland, himselfe then & his Church had continued like a tree planted by the water side and had brought forth more fruits in due season His leafe had not wither'd, & whatsoeuer he had done had in all likelihood prospered. But he hath overcome them if not in doing, in suffering being more then conquerour, & when those briars & thornes are bundled up for the fire he shall have given him in ease of the tree of life which is in the midst of the Paradise of God.

Psalms. 1.

Revel. 2. 7.

CHAPTER IX.

The Commonwealth is a monster when Gods Sovereignitie is the Presbyterie contradicts the Kings.

THE Reviewer all this while having made a poor shift to save the credit of the Kirke, and spent his time in sewing a few figleaves together to cover the shame of a finfull disobedience against Gods command in the Civile Magistrate, which every puffe of wind rends in pieces and scatters before the face of innocencie and truth; he heretries his skill to patch contradictions together — *pergit pugnamula secum Frontibus adversis componere* — and makes a parti coloured coate for his two headed monster which may aswell, in time, out doe the seven-headed dragon, if more crownes & scepters can be found wherewith to invest it, as it hath allreadie the hundred-handed Gyant, in pulling downe as many powers and dominions as it could reach; metamorphozing the Paradise of Kingdomes into the forest of Commonwealths; and changing men that should be good subjects into scorpions, or in *serpens Regulus*; such serpents & cockatrices as will not be charmed into any obedience.

The Reviewer's slender shift.

Jer. 8. 17.

The Presbyterians minister under Christ, being a tyrannie over Christians, quish them not of coordinating two Sovereignities in a state; Nor doth the Prelates maintaining an hierarchie in the Church make them at all guiltie of that fault since the former acknowledge no superieur in Ecclesiasticks but God; & the later attribute aswell a spiritual as Temporal supremacie to their King. The spiritual Lordship, Domination &c the Bishops exercise over his subjects in his name but the Presbyterians theirs in the name of the Prince of all Kings, whose Minister he is aswell

The Presbyterians; not Prelates coordinate two Sovereignities in one state.

*Two Kings
in Scotland.*

*Not God o-
nelie but his
Anoynted
likewise so
be obeyed.*

*St. Math.
26. 25.
St. Luke 9.
23.*

*Contrarie-
tie of Com-
mands very
frequēt in
Scotland.*

as they, and call all opposition against them a warre against Iesus Christ. Nay, rather then faile, when they can catch His Majestie in a closet, Andrew Melvin shall tell him he must know he lies at their mercie, *Publicus Rex, misericordius tibi*, That there are two Kings in Scotland, *fac. meminisse duas esse in Scotia Reges*, one of the Church (which must have the precedence too) and another of the Commonwealth. That by his leave (which is, to say, without it) they must meet at their pleasure, & have a care of the Church, whereof he is no head but a Member, no nursing Father, as the Scripture vainlie calls him, but the elder sonne or at most brother of the Kirke: And that this is spoken with good authoritie too, *summa cum authoritate*, shall the Vindicatour publikelie print that all may know it. The contrarietie of commands, when issuing from Masters equallie to be observed, can not but breed distraction in the servant, and where Ianus hath not a twoo-fac'd generation, must needs much unfixe him in his ad-
vertence. Christs particular and extraordinary commands, if fall, to all, and at all times to be publish'd without special commission, oblige not his Ministers publikelie, imperioustie to prohibite others of his anoynted, which may be mistaken to contradict them If they unhapilie fall out contrarie one to other, the holie Scriptures, to where command so to *obey God*, as activelie to disobey, that is, to rebell against the man that is their King. The Reverend Warners opposition here to the Presbyterians maintaines no such subordination of the Church unto the state as makes her servile in performance of unjust commands. And where *Christ is found ruling in this case*. He bids Saint Peter *put up his sword*, & call his Disciples to *denie themselves*, *take up their crosse daylie and follow him*. When the Presbyterians have as clere a Commission to prohibite festivals, to affront Ambassadors, proclaime fasts at such times when their Kings solemnize feasts, as the Apostles had for the publication of the Gospell, and teaching in the name of their Master that sent them: Let them applie the text in the 5. of the *Acts*, and (I hope the Reader makes, the incongruitie none of mine) disregard the High Priests commands of a different Religion, and *obey God rather then man*. The contrarie wayes taken in Scotland by Church and state (so King or Queen may be accounted head or Member of the later) have not been so new, if the Historie of your foure last Princes be reviewed. Against three of whom Pope Knox personallie and in his Synod made very frequent opposition, which he bragges of in print. I shall not need to number your rebellious Acts and papers against the fourth.

In the possibilitie of such cases, which you tenderlie admit, your modestie being great to acknowledge the fallibilitie of Assemblies, the

the common rule of humane direction's very good, had it been not onlie know'n by you, but followed. *The difference* upon disobedience to either is not fairlie represented temporal inconveniences in seditious tumults, to the hazard of life, often befalling men by the displeasure of the Church, And by terrour or force a rescue from punishment legallie to be inflicted, contrarie to the good pleasure of the state.

Your interdiction of festivals viz. *Our Saviours Nativitie* to be observed, and *Bishops to sit in Parliaments*, when summon'd by the King, seemes in your sense to implice no contrarietie of command, and are therefore slighted as impertinent objections. The other two you speake to, but not answer. Not the former but in a fallacie somewhat like that which Logicians call of composition and division. The Magistrates that were to attend the French Ambassadors being not excepted in your indiction of the fast, but included with the people, and yet (as excusable) divided by you in the observance. The truth of *Church censures* intended can be no calummie, the Major and Aldermen being cited and convented for their feasting, nor had the proceffe fallen to ground but through the prudent delays interposed by the King. I must here put you in minde that your Brethren in Holland indict no fasts but by the Magistrates consent, and your discipline being pretended to be the same, you could not doe it at this time, when the King commanded feasting without coordinating Sovereignities, or which is worse, abolishing his, to ordaine your owne.

The Reviewers fallacie

In your answer to the later instance, you must cut the tails of your *humble petitions and remonstrances*, which were tipt and turn'd up with defiance and threats, under the notion of *parents* to the Kings person & his familie; And throw your covenant into the fire which engaged the takers in pursuance of your contrarie commands by opposing *Arms*, and Persons of *State* too, beyond a declaration of their dislike. The watchman in Ezekiel (whose example you counterfeite, and whose authoritie you abuse) was to *warne* when God brought the sword upon a land: not to arme nor remonstrate when he sent it out. The *salvage* of your Church-chasing and excommunicating persons in the late engagement, were it any, could at most be layd but to be antided by the Bishop, we since daylie conversing with such persons who live not very comfortable in these parts, yet dare not returne home; And your publike papers ranking them in 4. classes or divisions, excluding them out of places of trust or power, censuring them to sackcloth, banishing, excommunicating all that repent not for their active loyaltie as a sinne. The Bishop chargeth no man with detracting

*Humble petitions
etc full of
threats.*

The Church-chasing and excommunicating for the late engagement.

ing from the *freedom of the Parliament* that engaged them, He onelie anticipates by his answer such a probable pretense. In the place whereof since you franklie give us the advantage of your confession, in your next you must shew upon what sure grounds you protest, preach, warne, declare against the power of the Kingdome in a free Parliament, in *publique Indicators*, and *armies*, which you confesse you did in your paper May 11. (as I take it) 1649. As likewise how your declaring of, became *censuring in judgement*, and your dissatisfaction transformed into a sentence.

The un-
trushes are
the Reverse
wers.

The *hopes of untrushes*, when your spectatours wipe their eyes will be easilie discerned cast on your side of the way. So that they will not wonder at your falsifying Histories of old times, when the relation of your latest know'n practices, is by your sicrie tongue branded with the ignominie of a lie. The generation you speake of, who keep up their credit according to the rate of too many mens idlenesse or in advertence, can draw no clearer pedigree then from your Synod, whose words can no more weigh with truth in the ballance, then *their teeth* whence they are lightlie flow'n can with the Silesian boyes endure the touch.

CHAPTER. X.

No concord between Parliament and Presbyterie.

THE *harmonie* betwixt your Presbyterie and Parliament, when any, is *disconcordia*, and but still musike at best, such as once was made between Parma and Placentia by the concurrent identitie of the capital letters in thier names. So that when their Duke writ himselfe *Dux P. P.* and no more their ambition was silenced about prioritie in his title. And if we looke any farther into yours, we are encounterd *canina litera*, with that mastive letter, which it may be, mysticallie snarles as much against the name, as your power assaults the authoritie of the other. And when you take upon you the writing both at large, your humilitie and Courtship is such as here, ever to give precedence unto your selves. Your constitution must be look'd upon as no other then a celestial quintessence. Your end know'n to be compassing a temporall aswell as a spiritual tyrannie, & your daylie practice, subduing, swaying both scepters of Jesus Christ. The *Pratical learning*, you see, takes no higher flight then the next in-

instance to prove the conclusion in hand. And he whose sayth must be forced to credit such unanswerable arguments hath indeed *little or no common sense or reason in him*, but mistakes *show to be blacke* because he lives in a dungeon, goes upon hot coales, and feels not his benumbed feet to be burnt: *she lights in him is darkness* because of his evill eye, & *quantum tenebra*: how great is *that darkness*, S. Matth. 6. 23. What perpetual jarrings hath been between you I have otherwhere shewed, which never failed but when you tamper'd with the strings & tuned both instruments to your eare.

Prov. 6.
13.

I see the *late engagements* often serv'd up is enough a lone to take off your stomake; yet that *insipid coleworse* must be set upon your table, while your *sable* continues a *snare* to catch your selves withall, and that bill of fare, though but one dish *repeated* till it choke the rebellious guerts of the Assemblies your paper of *sights desires* contained 8. very insolent demands, in place of that submission which the Parliament sent for, I can not say expected. What *justice* and *necessitie* may be in them was not at any time by you, nor by any at that time to be expostulated to the retarding that more just and necessarie designe. If the Parliament counted upon any, it reckoned withall the satisfaction it had render'd, wherein it had been rather too lavish then close handed, and promis'd more upon the necessitie then thought on, then some conceived in justice or conscience could be performed. *Securitie* upon oath under hand and seal the Bishop tells you were harder termes than *Vsurers* to a Bankrupt, and it may be y^e took His Majestie for no other, having gotten (though by no mortgage) his kingdomes in your possession. And knowing what he had contracted with God before, you would not part with them but upon the surest interest of his soul. If the *question* were not for *the thing*, that it should seeme you took for granted. And then what methodical, and scrupulous traytours doe you blazon your selves to be, to leave him languishing in a gaole, while *the order* and *some* particle of *the securitie* must be thought an. The qualification of the persons to have the managing of the warre being approved by the Parliament, the highest Court in the Kingdome, no law intimates an Assemblie or Indicatorie competent to reverse it. So that the Bishop hath sufficientlie *inform'd* himselfe that *she knows* of *the difference* lies onelie in some bulrush, which you looke for to little purpose; And having *attentively* read your *publike declarations*, drawes out of them no groundlesse conjecture, but an infallible assurance that no *Historie* mentions such Phanisaical Rebels upon the earth.

The Rev.
aeres not for
hearing of
the late en-
gagements.
Pl. 69:23.
The 8. des-
ires of the
Church nei-
ther just nor
necessarie.

— 9 —

The Ch. of
Scotland
hath no li-
bertie to de-
clare against
King and
Parliament.

The Warner knowes very well that what you call *the libertie* of the Church is in truer language the license of the many schismatical hy-

pocrites that disturbe it; who by long custome of blaspheming God in gilded rhetorike, and a spiritual figure, translating his holie word, but perverting the sense to sinfull ends in publike declarations, have withdraw'n poor people from their dutie to their King into such feares & confederacies as the prophet Esai had in the place that you cite warning from the Lord with a strong hand, & instructions not to walke in. The three Graces you bragge of had too many snakes dangling about their eares to be mistaken for other then the three infernal furies which they were. Your *humilitie* was pride and arrogancie to the height, attributing more to your private fancies, then to the publike counsels of a free Parliament, the undenied representative of the Kingdome. Your *pietie* was but the will worship of your owne imaginations that you challeng'd: And your *wisdoms craftinesse*; wherein you will be taken in the end, & by your *forward counsel* carried headlong to your destruction. The *visibilitie* of this might encourage the Engagers to run any adventure, rather then to follow you in your wayes. Such of them as since the disaster have crouched to an acknowledgement of their loyaltie for an errour, are poore Spirited sooles that have their eyes onlie in the ends of the earth; are neverlikelie to be in the number of them who obtained a good report through sayth in their sufferings, not receive the promise, of some better thing that God had provided for them. Did an Angel from heaven blow his trumpet, and proclaim God speaking in your declarations, the Warner and his party were bound to stop their eares. Or if the Prince of the power of the aire should clothe such wicked language in lightning, or pervert some Boanerges to speake it in thunder, by terrour to worke in children of disobedience, we have Saint Pauls prescription to pronounce a double anathema against him, Accursed, Accursed let him be and in submission to God in his messenger the Apostle, such men of gallant spirits should we be, as in a Christian constancie or Romans if you will have it, rather to perish with this last breath in our mouthes, then by hearkening to counsels or walking in wayes so palpable pernicious to Church and state, with the ruine of both let the breath of our nostrills, the Anymed of the Lord, be taken in their piss. If the margin and text of your following paragraph were not so neare neighbours, in my hasty might chance to have made no comparison, and so escaped the contradiction between them. No offer to stop the leave in the one, and opposition so coldrise and small in the other, will I thinke be reconciled by no logike but that which makes degrees varie species, or argues from the third to the second adject and according to the vulgar proverbe, makes that not to be at all which is litle or nothing to the purpose. To the substance of your answer. By enquire I finde your oppugnation

as hot as your fervent zeale and abilities could make it, and if your actions drew in the same yoke with your words, you that sweated it out in earnest beseechments, exhortations, and threats, fate not still to see the effects of your papers, but armed your selves to the worke of retardment, if not to the retracting the designe. Some few lines in a Declaration and warning from the Commission of your General Assemblie, are enough to keep the Bishop from ignorance, & a transcript of them as they lie to discharge him from the malice you impute.

... We doe earnestly beseech and exhort all who live in this land, that as they tender their solemn obligation and oath both by the National Covenants, and by the solemn league & Covenants, & as they love the honour of Iesus Christ and the Gospell. . . . Nay, as they wish to shew the heavie wrath and indignation of the Lord, That they doe not give any countenance, nor connivence to these wicked men in their wicked way, much lesse to joyne with them in counsel or in armes. And because it lies upon us to be faithfull in our station, therefore as we have already given warning unto these men that unless they doe speedily desist from their evil way and repent, that we will proceed against them with the dreadfull sentence of excommunication . . . if any shall hereafter joine with them, we will be necessitated impartially to proceed against them with the highest censures of the Kirke. . . . If this be coldrife and small opposition, what tall fellows are you when you are warme? I know nothing you could well doe beyond it, unless with C. Caesar you would be so mad as in Homers language challenge Iupiter to an encounter *et m' anatis*, *ego se*, which you are likeli enough to doe, if it succeeded with him as Seneca supposed. *Non puto parum momenti hanc ejus vocem ad incitandum conjuratorum animos addidisse.* The Armie gotten up so numerous and strong, (which the Commanders thought sooner expedient, and had sooner levied but for you,) was probable able to have done what service they professed; but the aversion of the hearts of the Church declaring it selfe in diabolical curses and superstitious discouragement, divided the hearts and enfeebled the hands of a faint people.

It was a strange sympathie in the hearts of your yemen that in the midst of their fright made them flee to the same corner of the land. Their consciences are not commonlie of such a tender touch, but when scarified by their Clergie. So that it will be no calumnie to conjecture what spirit gave them wings, and directed their flight to the rebellious meeting at Manchin moor. Their growing number, and abiding there in a bodie for the securitie of their persons, made no partie for, nothing toward the deliverance of the Kings; and their danger being onelie to be forced by the Parliament to get souldiers into England for that purpose, the question is what violence was therein offered to their consciences, and, if any, by what law or precept, divine or humane, the

May 11.
1649.

Lib. De Pr.
cap. xiv.

the Assembliecan countenance them in armes, though but in a defensive posture to withstand it? In which had that *part* of the *Armie* that *seditiously* came upon them cut them off, it might have stood for an act of civile justice, more then militarie surie, kept the rest in peace, and much conduc'd toward an after securitie to themselves. The communion at Mauchlin layd to the publike. Fast appointed in *terminis* for the apostacie of the Parliament, might occasion some of your Ministers coming thither to as good a purpose as his to the Kirke of St. Andra, who pray'd to Almighty God, that he would carie through the good cause against all his enemies, *speciallie* against Kings, Dravills and Parliaments. Coloured clothes and pistols were no proper accoutrement for your Kirke-men wherein to celebrate the Sacrament of Christian charitie and peace. Nor were they the good instruments with the people to goe away to run away they might be afterward) that had lead them in bands and troupes into the battail. For Presbyterian Scottish Ministers to protest against any rebellion wherein they act, needes no eagle ey'd Parliament men to discover it as the bottom as a peice of effronterie very common among them and proper to their profession, which is very ridiculouslie dissembled in this case, when diverse of them were taken prisoners, fighting desperatelie for the cause, complain'd of to the Commissioners of the Kirke, who were so farre from inflicting any censure; or giving them admonition, that they approved what they had done, and justified them in the fact. Which I see here you dare not ex professo, but fawlt in your judgement about the meeting, pleading the securitie of their persons as a faire apologie for the yeomen's bidding in a bodie, and yet mentioning the Ministers protestation, which is lide betwix then a condemnation of their convening & fighting in the field.

Ministers
in armes.

Not cens.
by the Com-
missioners of
the Kirke.

S. Pet. 2. 16. The Bishops parallel betwix the Generall Assemblie and Parliaments casts the cloake of malicioussnesse upon your owne shoulders in the abuse of your libertie, whereby you refuse to submit your selfe to the ordinance of man for the Lords sake, otherwise then as it is ratified in your Synods for when the Presbyterians lay the authoritie of both Courts upon a divine foundation, they make themselves the chiefe corner stone, usurping the proper place of Jesus Christ in the one, and of his anoynted in the other, telling him and all Magistrates (among whom Parliaments are to be numbered) he ought to be subject to the Kirke spirituallie and in Ecclesiasticall government, . . . that he ought to submit himselfe to the discipline of the Kirke if he transgress in matters of conscience and Religion. So that when they talke of obedience for conscience sake to their lawfull commands, they take cognizance what is conscience and law, and at their owne arbitrement many times oblige subjects on the same principles to rebell, calling this the justifiable reven-

v. 13. Presbyterie
makes Par-
liaments
subject to
the Assem-
bly.

2. Book
discipl. 1. ch.

revenge of the Magistrates contempt against the authoritie of God resident in them. The Bishop *saith* as never Ministers *shew* their *zeale* as the *intelligencers* of *Christ* that deliver more than in the Commission or instructions they receiv'd; but thinks they have no privilege above the Angels, who are not *dominants* but *ministeriall* persons: That they are a *flame* rather to warme indiscreet zeale and devotion; then consume in the fervour of violence and passion. That God rarely tempereth brimstone with the breath of his messengers, That he sees the time; & names the extraordinarye case, when his words shall be *seed* in the *seedlings* of his prophets, & his people see that it should *decure* them. He likes you should judge according to the rule of Scripture; so you follow that rule, and keepe in subjection to good lawes. He commends your caring for life eternal; not your *laughing* and *caricaturing* in order to that for the death temporal of your brethren. He judgeth you according to the rule of Scripture to be *flamellike* *impious* that counterfeit a care of life eternal, whither bloodthirstie Presbyters are never likelie to enter, but have a portion with their fellow hypocrites otherwise. That make holie Scripture not onelie of private but perverse interpretation; and God the authour of all the wickednesse you act by the authoritie of his word who boast of an Ambassie from Christ, when who *feblinde* as *chefe* servants, who *fe* *deafe* as *chefe* messengers (you say) he *sear* who are lead by a Spirit that doth the *workes* of the *seed* from top to botome mention'd by St. Paul Galat. 4. Who would gull the world out of all but a forme or propriety of religion; who make your selves not Ministers but Masters of Christ, commanding imperiously the spirit he sends downe; who make a trade of Scripture, and for wordlie gaine parcel out eternal life to whom you please.

The second part of the Bishops parallel, I see, puts you to a stand, and the question *What* shall be made? ... argues you some what suspended in your thoughts whether as much should be made of it as you meane, and the people commended for obeying their Ministers (how seditious soever) more then their Magistrates that command them? If all the power such Ministers have with the people be built on their love to God, what pille is it that rebellious structure should have such a religious foundation? When it riseth high he is no good statesman that doth not demolish it, knowing that what God and conscience constrain us, but persuade, to *impose* to his good, the Diuel without any or with one that's erroneous may tempt them to *adisse* to his ruine. It is not amisse sayd & applied by him that writ of the spanish Monarchie *Primum Instrumentum bene imperandi, lingua est; secundum vero gladius. The sword is but the left hand instrument in the governing Kingdomes.*

Hab. 1. 14.
Ps. 104. 4.

Jer. 14.

1/sal. 42. 19.

Ministers
power with
the people
dangerous if
seditiouslie
bent.

Th. Cap-
nel, cap. 11.

Pf. 45.5.

*Ipſi Cardinales and P. P. max-
formidabilis
ſuis, dire-
mina autu-
mſi princi-
pes & ſub-
ditos ſuos ex-
hyſtratu.*

Pf. 12.4.

*Eik: Baſ-
cap. 17.*

*Sc. Liturg.
p. 87.*

P. 18.

Iſai. 66.24.

The tongue of the preacher is *deus terribilis*. That is, the right hand that maketh terrible things, that by the menace of death, which the sword can not reach to, keeps subjects in obedience to their Sovereigns. Therefore when once it hath a power with the people such as that of St Bernard it had need be endued with the spirit of Saint Bernard, for there is a tongue, *Qua conserit spiritum*, the perverseness wherein is a breath in the spirit Psal. 25.4. And the proud men in the Psalmist, promise themselves a victory over Brinses, by the tongue: *It's will prevail* Who because they are *deus* men that ought to speak, just like you, denie all supremacie. Their first language is this. *Quis dominus, Who is Lord over us*. The Politician I spake of hath a discourse worth your reading, wherein he shewes you how Mahomet stirred up the people against Heraclius the Emperour. He sayth as much for Calvin your protoplast, which whatsoever may be apologized for him, I am sure is inexcusable in Knox and you that are the workmanship of his hands.

This made Charles the good so prudent and resolute, who being become too unapt in nothing more then in suffering your Babel building to be finished in Scotland, when he beheld the like worke of your fellow Rebell Architects in England, would not exclude himself out of doores, nor part with that power whereby he might best restrain the seditions exorbitances of Ministers tongues, who with the keyes of heaven have so farre the keyes of the peoples hearts as they practise much by their oratoria to draw in and set out both peace and loyalty. While the Warner scotes at you, threats his meaning is to have deluded people to forsake them and know in your words that the hundreths of (the Scottish as well as) that Roman Anti-Christ are burianis and ainde. To tell them in a figure that hell and death are no more in your keeping then the gaole in the prisoners that walk abroad in the streetes with his shakels about him, but must render himselfe as the end of his covenant: The Prelates proclamation of such *Abissus* as this is a printed copie out of the original writ by the finger of God in the 10. & 11. Math. Whereby is to be banished out of the hearts of the people all feare of them which kill the bodie but are not able to kill the soul, for all their kirke-bulls and censures that threaten it. To the question you close with I answer, That Satan hath driven all readie the first instruments of his Republike in Britaine into a very narrow room in the North, where Cromwell and other his more usefull instruments at present, are likeliest to keep them, till, if God neither convert nor by a miracle otherwise confound them, his worke being done he may lash them with whips of their owne making, topt with Serpents heads, and Scorpions tailes, and at last deliver them to the worme, that shall not die, cast them into the fire that shall not be quenched, and

and under their speaking were an abhorring unto all flesh. The third part of the parallel hath been in every particular justified, and were more instances requisite to evidence the truth, they might be a numberlesse number of such imputations as you are never able to refute.

The charge which the Bishop subjoines is not so poore but that it enriceth his prooffe with the best argument of your spiritual supremacy. The daylie practise of the Parliaments of Scotland, such as have been of late and heretofore when your Reformation tooke place, constitutes no right, confirms no power of nominating commisses for intervals. Nor is there any inherent right in Courts to nominate interreigning Commissioners but by Royal favour in such as (except their interreigning vacations) are perpetual and standing, not call'd by first ad placitum Dominus Regis, no nor in the Parliament it selfe. Which (to omit other proofes) was the ground of this clause in their Act of oblivion 1641. That the peace to be now established may be inviolably observed in all times to come, It is agreed that some shall be appointed by His Majesty and the Parliaments of both Kingdomes, who in the interim betwixt the sitting of the Parliaments may be careful that the peace now happily concluded may be continued &c. And it is declared that the power of the Commission shall be restrained to the articles of peace in this treatie. As likewise of that fatal Act for perpetuating the last blacke Parliament in England, which had probable never been required if it might have nominated a Committee of state (that did to which it now sacrificeth, in blood) to sit till the next summons upon any inherent right in their Court. For the Iudicatories for your Church. I am tired with telling you that no law of the Kingdome doth privily authorize them to meet, their Assemblie being illegal without the King for his Commissioner, neither of which are to come upon course or recall. And their power of appointing Commisses hath as often been question'd (and how often is that) as it ever was executed without or against the positive consent or command of the King or Queen for the time. And truite the committees in the times, of your late troubles were the Ambassadors wherein you lay cloas'd in wait to disturbe both Church and state, while your armed bodie in Parliament retired. Whose frequent meetings were forced no otherwise then by the incessant zeale in their Members to persecute Religion and loyalty. Whose diversion from their particular charges (for attendance on the public rebellion) was join'd with so great satcherie and rapine to fulfill their lusts at other mens cost, Which with all their heart they will in Scampternam continue, if feare of their neckes make them not at length slip out of the collar: or their grey haire and withered carkasses (after many a fustieir) call them not to some other account, or their Chiefe in

No inher-
rent right
in Courts
to nominate
Commissio-
ners for in-
tervals.

which is not
the power of
the Commission
to sit till the
next summons

*Tribul de-
bates, and
artiling a-
gainst ho-
me.*

How it is

How it is

*The same
faults under
a different
formalitie
not to be
twice pun-
ished.*

How it is

How it is

How it is

How it is

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denie it. Howsoever we know the curses of the Laundrie have been through two or three descents a traditional legacie to the brethren of your order in England for the countesscusses they made about the former. And the debate on the later hath produc'd an injunction to your Societic somewhere else to cast away those hile scolarous ragges, which could scarce be taken for any reliques of Rome, & their gloves too; it may be upon better reason, lest the cleanness of their hands might beget a jealousie of some suspition in washing them before their publike officiating, on their unkindsome distributing of the word. What little latitude of discretion you allow to your superiours must be your slaves or pupils in the attire aswell of their bodies as soules is evident by your preaching and artiling against the apparel even of the Ladies of Honour & that waited upon your Queenes Majesty three sundrie dayes when she rode in great state and solemnitie to the Tolbuth in Parliament time A. 1563.

Of this scold oppression, which the Bishop objects you give up a very imperfect account; leaving the greatest weight to lie as hevie as it can upon the head of your Synods in calling the Magistrate fool for his mercie, and knave for his briberie, which you onlie suspect because he is not as rigid as yourselves; In enjoyning publike satisfaction after the Defendant hath given it at an asize &c. What you bring is litle to the purpose, and, if it were, hath been packt away with its answer long agoe. Wherewith yet if you will not be satisfied, you must be set to reviewe Erasmus and answer him. When he tells you, of old no notice was taken of your double formalitie viz of crime and scandal, so as to subiect the delinquent, for the same fact, to the censure of two distinct Courts, Civile and spiritual. He calls all *vanities* signs for one text or example in Scripture to justify it. He proves out of St. Austin &c. That the Church used the spiritual sword onelic when the temporal was not in Christian hands. He puts you to make good your maine consequence. That if the Magistrate doth not his durie, an Assemblée, Court is required to constrain him; or as your Litargie speaks, to admonish him; and that too, as the Bishop urgeth when he hath discharg'd it according to his Iudgement and conscience. From your proceedings of this kinde His Lordship drawes 3. observations, which you cannot denie, and yet dare not acknowledge, and therefore say nothing; but worke in a whimzie of his excursions upon his owne friends, not any of whom approve the injustice, the irrationalitie, much lesse imitate the cueltie of your practice. The Popish Prelates are not so neare allied unto the Doctour, nor doe they need to be taken into his protection: The English are; and can vindicate themselves against you for admitting a

*Offenders
guessed to be
admitted to
the H. Sa-
crament
without
publike sa-
tisfaction in
the Church.*

nor believ'd with signes of repentance, without Ecclesiastike publicke satisfaction, *nor* *where* that are either quit by their jurie, or have their pardon sealed by the King, *nor* that either are spared out of hopes of amendment, or have had the whip at Bridewell, and *where* burn'd in the hand at Newgate or sav'd by the benefit of their Clergie; And this upon better grounds than the Presbyters denie them communion with those, who as much as they make up their mouthes, dare not *take up a stone to cast at them*. The Doctor knows his own meanings, and plainly speaks it. And they must be very ignorant or worse than are not of his minde, or rather of St. Pauls which I take to be this. That when a man shall without visible hypocrisse say, be hath examin'd himselfe, he is not to be againe examin'd by the Classe, but may *eat of that bread, and drinke of that cup*. That when he hath judg'd himselfe, he should not be judg'd; That when he is judg'd, he is the friend of the Lord, not condemn'd and executed by the Kirke. Your interposition or argument, *a minor ad majus* in case of Standall is defective unles you render a just definition of scandal applicable to all where in your discipline doth instance; After which having made your scale of degrees, your antecedent requires your proove viz. That small scandals are to be purg'd away by that repentance that here is in question between us. Had I ever read of any Presbyter in Scotland what I have of Fabian once Bishop of Rome. That he was chosen by the extraordinarie descent of a dove upon his head. I might charitably hope for some spirit of meekenesse among the brethren of the Discipline, and have some little credulitie that the want of gall in any one of the number might qualifie the exuberance and overflowing bitterness in the rest; But when I meet with such tragike Histories of their implacable furie, and see every where their unjust judgement running downe like a torrent, and their unrighteous rigour like a mightie stream, I can put little trust in the slender banks of Master Baylies professions in behalfe of his Presbyterie, from whom expect as little mercie as truth, and as little Christian righteousness as peace. The Marston can not be ignorant of your Scottish wayes, while his eyes are open to reade them in your bookes, or his eares to heare them in very credible reports. He that lives in Scotland, and never sees the execution of that censure, must betake himselfe to the mountaines, & converse in some corner with those creatures, who know as little of excommunicating by, as they ever did of communicating with a Church. For the 47. year halcion dayes that you have seen (of which from your birth which you so superstitiously mention you must give us leave to share at least one or two) as pregnant in knowledge and as quicke an intelligencer as you could be in your cradle, and about

1. Cor. 14.

The Scottish
practise
of Ex-
communica-
tion this is
so rigid then
their Canon.

10. of 40. more, wherein the curst blacke cowes had short hornes; the Presbyterian severitie being regulated by the Bishops; who carried the badge of clemencie as well as innocencie on their armes: and *graves cite you* *it's* *dit* must be taken for the onells bright Mercie seate in your Country, while the sun of righteousness did never arise either where, but turn'd his face away from it as a land of darknesses full of cruel habitations. As touching the two censures you acknowledge; had the *profaness* in the *papist*, and the *horrible scandal* in the *Præbend* been priviledg'd as much in the punishment with a proxie, as they say; the more true and more horrible scandal in a bracher of the Communion, the rod of that furie had passed upon the backs of the fooles in your Citie: as for the lustie Presbyters delinquencie (I have heard) your excommunication was executed upon the Noddy-Innocents in his parish. If you *goe no farther then Saint Pauls command* *2. Thes. 3. 14.* You should denounce no publike excommunication in the Church, but *disce* *epistolæ* *sententia* *that*, by private letters signify his fault. You should have no companie nor familiaritie with him *that* *he* *may* *be* *ashamed*, nor forbid every man to lest him bread, that he may be starved. You should *admonish him as a brother*, not count him as an enemy, commanding him to be repured as accursed & delivered to the devil. Much lesse should you arrogate the prerogative of God, if not a greater, in *visiting the sinne of the father upon the children*; such it may be as *has* you not, denying them baptism till they come to be of age &c. And, to shew what good Angels you are, after sentence pronounced, you dismisle not the Congregation before they have sung with you the 100. Psalme, a Psalme of exultation whereby as much as may be, you rejoyce at the confusion of a sinner. Nor is your reserve of little kindnesse very constant in permitting the excommunicate the companie of them that are *tyed by natural bonds unto him*, when the sharpenesse of your censure cut these bonds, which held this indulgence from Master Iohn Guthrie Bishop of Murray, to whom, when he lived in Angus you denied the comfort and conversation of his brother though a preacher of a parish thereabout.

Se. Lit. p.
100.

Master Iohn
Guthrie
Bishop of
Murray.

The following in-
conveniens to
be charged
rather upon
the Church
then State.

* *Quia a
tempore quo
us legatus
est caput
goris lupi-
num, ita
quod ab om-
nibus inter
fici posuit &
impunit
Braslen.*

For the inconveniences that follow, how powerfull hath been the influence of the Church upon the State in such *Acts of Parliament* as are made consequential to their Acts of Assemblies may be guessed by the frequent servile submission to the tyrannie of their papers. In the Parliaments where your Princes were ever predominant it can not be thought they would ratifie an Act so destructive to their owne strength in the diminution of their subjects, as to set the heads of wolves upon the shoulders of men, and for such trivial faults as the Bishop mentions antecedent to your censure, with *h.*

ers of burning expose them to be worried by dogges. For this crueltie may your Church be deservedly challenged, and that by *Prælati*, who gave no such customarie allowance to slier officials to excommunicate as appeares by the caution in the Canon 1571. *Nullus horum, nec Cancellarius, nec Commissarius, nec Officialis in cognitione causarum procedat usque ad ferendam sententiam excommunicationis, nisi tantum in causis instantiarum.* And in the Canon 1604. If the delinquent made his appearance, and after proccesse was to be censured the official was nor to pronounce the sentence but the Bishop *nullam ejusmodi sententiam pronunciari volumus præterquam per Episcopum &c.* Nor were the civile inconveniencies like those after letters of burning. And how easilie all for great crimes, was commuted for, your brother Didoclave complaineth at large. Where as you run againe from the severitie in your lawes to the clemencie in your practice (though that be no answer to the Bishop who presseth upon your Canon) your diverse late yeares crueltie, which still is continued confutes you in the face of the world. In which if your sentence tooke place in heaven as it doth to their confusion on earth, so many have payd the price of their soules for observance of the first & sift Commandements, their dutie to God & obedience to their King. Your parenthesis that hookes in the greatness of sinnes is convict by the slight peccadilloe forementioned. And the length of your proccesse shall be cut short by one instance in the forenamed Bishop Guthrie, who was never so much as admonish'd by a brother, nor summond by a messenger unlesse to yeild up his house to Rob. Monro, being caried to Edenburgh not to have trial, but to heare that sentence had passed upon him before he came.

In the case of fugitives your Discipline makes no distinction not arbitrarie between the *consummationis* and *timorosi*. And he that stands to your account shall come short of his reckoning on mercie, if your flying rowle can reach his soul at a distance aswell as to be sure it shall consume the timber and stones of his house thats at hand.

Crueltie toward fugitives.

R

CHA

CHAPTER XII.

*The Presbyterie a burthen to the Nobilitie, Ministrie,
and all Orders whatsoever.*

*The Presbyterians
as outrageous
as the Arians.
Brythatai
epipriusa
zen odonta
Rescripts ad
Arium &
Arian.*

*Presbyterie
more oppres-
sive to the
Nobilitie
and Gentrie
the Prelacie.*

YOU know what Constantine sayd concerning the Arians . . .
Christe, Christe, Kyrie, Kyrie, si depose hunc in lesterion hofemeran sitroked
 He complaind that when their hainous crimes whereof they were
 accused had wounded their heads, and the deformitie of Shame
 spread over their faces, their violent boldnesse stood fiercelie in op-
 position to the truth, They wept not in Sorrow, but roar'd in mad-
 nesse with a grinding of their teeth. The Presbyterians I see by many
 passages in this chapter want neither impudence nor rage to outface
 and raile as much as any hæretikes whatsoever, when once their
 discipline is touched to the quicke. The *Prelatical malice* seemes no
 way *exorbitans* by this supplement of the Bishops, wherein his just in-
 dignation chaceth all the remaining ecceptrike motions of these pla-
 nets, these stases that wander from the fixed beauties in the firma-
 ment of the Church. If you can but finde patience, or your stomake
 will serve you to returne to your owne *venis* and licke up your lan-
 guage *the aire* will be cleansed which was become *unfavouris* onelie by
 the uncomelineesse of your speach. The *Nobilitie and Gentrie* in all
 parts of Britaine have had too long and unhapie experience of
 the difference between the fatherlie counsels or friendlie correc-
 tion of Bishops (whom Religious Princes in honour of their function
 have dignified with the title of Barons, and priviledge of Peeres)
 and the unsufferable insolencies of Presbyters, whose peacocks tai-
 les that traine it daylie in the vulgar dust, and sweep together the ras-
 kalitie of the people, are pouldie spread and fanned in their faces.
 Those in England, (which were none of the best) *that refused no hazard*
to shake off that easie yoke which was layd upon them by the hands and
 institution of Christ, have broke their neckes in their hast, & you
 see their honour buried in the grave. The Scottish Nobilitie that lead
 them the way, having serv'd allmost a double apprenticeship at the
 trade, alas groane for their freedome yet dare not aske it from
 him, whose mercie they feare must not be so injurious to justice, as
 after so many rebellions and murders especiallie that unpardonable
 par-

parricide) to redeem them from bondage and to quit the forfeit of their lives and estates. Therefore they chuse rather (unhappy choyce between necessitie and nothing) to renew their slavery. Were the British Bishops, *set downe againe* and (which they may be in beter earnest then you meane it) *well warmed in their repaired seats*, as they would looke to receive a filial respect, so they would doubtlesse repay a paternal Christian care of the Nobilitie and Gentrie in their charge; Those that heretofore did not (if any did not) had no *natures nor principles* befitting their dignities, and till they have *changed* what they had for such 'tis pittie, if they survive, they should be reconstituted. You should doe well to name those that *set their feet on the neckes of the greatest Peeres*, but withall to set downe how long they could keep their footing there when a just appeale had been made to the capital power that was above them. If the publike too scandalous license of any Peere, how great soever, receiv'd at their mouthes a friendlie rebuke; If after that his untractable confidence in sinne some legal restraint or fatherlie chastisement at their hands; when Gods impartial and irrespsective commandements are alter'd; when Christian lawes that are consonant repeal'd, they may be then, & not till then discharg'd of this dutie, and visited by Master Baylie (when he shewes his commission) for their arrogance in the exercise of any oppression or tyrannie in their Courts.

In the pretie peice that followes Master Baylie hath play'd the part of Pauson the painter in Plutarch, and artificiallie draw'n the Presbyterian horse in his ful career, giving as he thinkes every limme its due proportion to grace him in that posture; But when, with Pausons customer, we turne the table and lay the beast on his backe, his designe is spoyl'd, and that ugly spectacle of a founder'd jade drawes contempt and laughter from all judicious passengers that behold it.

That every small Congregation in Scotland can furnish your Elderships with *wise, pious, and learned men by the dozen*, will never be credited till we get some Historical assurance that when all good parts, pietie, and prudence were divorced from Canaan Athens & Lacedæmon they made a voyage to Scotland to court the wilde affections of the Presbyters in the North.

For the double portion of discretion and learning in your Claifical Presbyterie, which draws in by *fifteen*; the Nobilitie & Gentrie you runne the adventure of losing a beter inheritance, if you take St. Pauls to meane that in the letter (as you sometimes tell us when you are angry with Court and our Academical Clergie) *Not many wise men . . . not many noble* 1. Cor. 1. 26. But it is in truth your owne

The Revisers counterfeits of Presbyterie inverted.

Wisdomes pietie, and learning not so common in Elderships.

The Nobilitie & Gentrie abused when chosen Elders.

Schulding
Steinwich
Hierarch
Anacris:
Lib. 2.

Dans. 22.
10.
Doctours at
law more fit
judges then
unstudied
Nobles or
Gentlemen.

Synods not
so besummo-
ned to recei-
ve lay ap-
peales.

carnal wisdom not so much to adde worth, as to arrogate power, and make absolute the authoritie of your Consistorie, that in other mens names you may Lord it over not onelie the Common people but the Senate as he told some of your kindred that had searched every secret corner in your spiritual house. *Consistorium ut dominari possit Senatui ascriptis pro senioribus Consulibus, Senatoribus & Optimatibus.* ... Where if persons of qualitie be wanting to complete your number, you go to plow with an ox and an ass, yoke a Count and a Cobler together, while your prickard Pastour keeps the goad in his hand to quicken their dull pace and drive them into Rebellious Covenants, and so to their shame and destruction. The Judge in our Officials Court is to be no *petit mercenaire lawyer*, but a Doctour that hath approved his skill in our Civile lawes before one of our learned universities, & thereby supposed to have better abilities to judge then any Nobleman, Gentleman, Burgesse, one or more, except some select persons who by studie may have attained to some excellence in that facultie, wherewith neither by birth nor education they are know'n to be ordinarilie qualified, unlesse Dame nature in Scotland hath some feminine mouldsin every parish for your Elders, or some Seraphical fathers to breed their children by the rod or institution of the Spirit. But to returne to our Doctour. From his single sentence appeale may be made to a Court of Delegates consisting of a number the most learned, and in humane opinion the most upright lawyers in the land. Which can be taken for no miserable reliefe, being the highest Court constituted by the authoritie of the King where if not His Majestie in person, his immediate Commissioners are Iudges.

Your twice a yeare Synods seem somewhat unnecessary if intended principallie for receiving appeales, your Classical Presbyteries consisting of persons (as you pretend) of such sinceritie & honour, & somewhere (as I remember) Didoclave tells us they have litle worke which, if well examin'd, hapeneth not so much by reason of the equitable proceedings in inferiour judicatures, as from the assurance which persons oppressed have to meet with the same measure from the same men that are the Members of your Synods, who know well enough how to gratifie one another in the mutual ratification of the particular sentences pass'd before. The Primitive Synods found other worke, preserving in their Provinces the puritie of doctrine & uniformitie in practice, trusting Bishops in their Dioceses except in singular cases with the censures of persons & redresse of grievances. Yet whatsoever convenience may be in it our Episcopall twice a yeare visitation may parallel. If the chiefe Noblemen &c have decisive voyces in your Synods, they gaine that priviledge by their birth

or

or estates to neither of which is inseparably annexed *wisdom, piety & learning*, the three gifts or spirits you require in your Iudges. How farre private instructions and interests prevail with your Presbyteries in their elections to exauorate all the good qualifications in the competition of Candidates, the records of your Edinburgh Tables at the beginning of this Rebellion can justify: Though were their Honourable heads gaged and concluded capacious to hold no lesse then a tunn of wisdom & learning, and their armes clasped upon the embrace of the whole sisterhood of zeale, vertue, and grace, with all other abilities requisite to your Elders, your Presbyteries full approbation and choyce could not authorize them to suffrage in a Synod, whereto of old they had no admission; but as in the Second Councel of Orange, when sent thither by the King. I shall not insist upon the comparison or disparitie between them & inferiour Civile Court Judges, in whom no parts are wanting to the execution of their place in whose choyce the Canon of their institution is observed. All hopes of redresse by appeale from your Synods to a General Assemblie are crush'd in the shell by your underhand violence in election of Members, and prelimitation of them that are chosen in their votes. You remember the seven private directions sent to your Presbyteries before the Assemblie at Glasgow 1638. the fourth of which was. *That such as are erroneous in doctrine or scandalous in life, be presentlie process'd that they be not chosen Commissioners, and if they shall happen to be chosen by the greater part, that all the best affected both Ministers and Elders protest, and come to the Assemblie to testify the same.* By this trick you not onelie prejudg'd or precondemn'd the legal freedome in choyce, but caus'd to be process'd all suspected to be of a different sense from that which you predesign'd or prescrib'd to the Assemblie. Thus the Presbyterie of Edinburgh put very many of their Ministers under process, beginning with Master David Michel, their proceeding against whom His Majesties Commissioner could not get deferred untill the meeting of the Assemblie. Thus the Laird of Dun chosen Lay Elder for the Presbyterie of Brechen by the voyce but of one Minister and a few Lay Elders, was accepted, & the Lord Carnegie a Covenanter too, but somewhat more moderate, more lawfullie chosen by the voyces of all the rest was rejected. There was another paper of instructions dated August 27. 1638. which is more in olla, the Collaquantada that spoyles all the portage you bring us in this paraphraph, the Second of which is this, *Order must be taken that none be chosen ruling Elders but Covenanters and those well affected to the business, so that parts for judgement, wisdom, piety &c are no considerable qualities in your Members of Assemblies, when the Covenant and good*

Collusion & violence in the choyce of Members for the Assemblie.

*Master David Michel.
Laird of Dun.
L. Carnegie.*

*Why so many Burges-
ses & Gen-
tlemen.*

inclinations to the businesse (of rebellion) can be found though but in Ideots & Atheists. The multitude of *Burgeses & Gentlemen* is so great to some such good intent as this, that you may praponderate the Parliament in your laike votes, and anticipate any just exception they can make against your Acts. The ground of their admission in your first reformation was a defect of Clergie, which, when once supplied, had for 40. yeares possessed all the places till exchange was made at your Glasgow null Assemblie to doe the worke in hand. *The prime Nobilitie* are not allwayes the men, but such among them as are first in popular opinion, and for that in your favour. Your choyce of them is many times illegal, when to serve your turnes you call them from one Presbyterie to another. Yet when all is done, you can plead no precedent from antiquitie for any more then a declarative consent, no definitive sentence *no decisive voyce*, the subscriptions in the Ancient Councils, distinguishing the Clergie and Laitie in this maner. *Ego N. definient subscripsi. Ego N. consensiens subscripsi.* Those that at any time had greater priviledge, (if the words cited by your Bishop of Brechen must needs give it them) *Gloriosissimi edicunt & Gloriosissimi Iudices dicuntur*, were special Commissioners sent from the emperours not from any Presbyteries, as he tells you, and more to this purpose which you may answer, as likewise what the Reverend Bishops objected in their Declinatour, about Theodosius the yonger, Pulcheria the Emperesse, & Martinus in the fourth General Councel of Chalcedon. Master Andrew [Ramsey undertooke an hard taske upon the top of his stool offering to prove the lawfulness of Lay Elders by Scripture, Antiquitie, Fathers, Councils, & the judgement of all the Reformed Churches. And therefore, when His Majesties Commissioners offered to bring one into the pit that should encounter him, the cocke crowed no more, and, with the Brethrens good liking the controversie ceased. Till afterward, on good occasion, a Member offering to prove there was no such thing in the Christian world before Calvins dayes, the Moderator learnedlie confuted him, saying, *His father while he liv'd was of another minde. The E. Argile*, who was surprized, as he sayd, *as the sodain rupture of this Assemblie*, held the Members a litle while by the eares with his argument of convenience, telling them. *He held it fit the Assemblie should consist of Laymen as well as Churchmen*; Take this with you. Your Assemblie Ministers are chosen by the lay Elders your Moderatours some times are laymen, a course not justifiable by law, precedent, or reason. *The Ass. Nov. 28. & 29.* *Kings Majesties person, or in his absence his high Commissioner is there onelie* (you tell him) *so countenance, not vote in, your meetings, and presides in them for external order, not for any insynical power.* So that when you

*The laitie
as have no
decisive
voyce.*

*Perch Pro-
ced.*

*Master An-
drew. Ram-
sey.*

*E. Argile.
The King or
his Commis-
sioner hath
litle power
in Assem-
blies Pro-
cess of Gen.
Ass. Nov.
28. & 29.
1618.*

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Boe on calmelie in your businesse he findes litle to doe without Domitians flie-flap, of more use by farre in a summer Synod then a Scepter among you which you often times wrest out of his hand, and continue your meetings after he hath dissolv'd them. You can denie him or his commissioner the sight of publike papers brought into the Court: which libertie the meanest subject may challenge.)

And when he hath any thing to object against suppositions, or, at best suspicious Registers, the E. Rothes can tell him boldlie in your names *he must speake as proferant* if as al, and because he doth not you wait no longer; but, *pro imperio*, vote them to be authentike. Beside, to diminish as well the Kings state as authoritie, you send Assessours, or Assistants to your Elders, and invest them with power æquivalent to his Councel. This meeting thus disordered sits too long by a month when no more, and Assemblies, too often when but once in a years. The number of such Members no more hindereth an appeale, then a multitude of Malefactours can sentence a necessitie of becoming their followers in doing evil. Their *wisdom* is such as his to whom, a wiser man tells us, *it is assevera to doe mischief*.

Their *eminencie* like Sauls, head and shoulders higher then the common people in Rebellion, And their honour somewhat like Absoloms mule, beares them up to the priviledge of the *great oake in the wood* for their hanging in beter æquipage then their fellowes. So that beside the *justice* theres an absolute *necessitie of appeal to the Parliaments*, or in that to the King from himselfe to himselfe, who sits there as supreme, here in no other capacitie but of your servant. Which is farre more justifiable and necessarie then your appeale from both Parliament and Assemblie to the bodie of the people, which I tell you againe is the final appeale you make when Assemblies are not modell'd to your minde.

The number and qualification of Knights and Burgeses is therefore large and as great in your Assemblie as Parliaments; that your power may be as large and great in the State as the Church; and the Nobilitie sit in one by election, because they sit in the other by birth, and so in a condition to unite the counsels of both according to the instructions of some few Presbyters that by Sycophantike insinuations have got possession of their soules and by their Spiritual Scepter dominion of their suffrages. Headie zeale, craft, and hypocrisie got in commission or Covenant together, we finde by experience can sit them to judge in Ecclesiastike affaires, when age, wisdom and pietie are sentenc'd. If the hundred choyce unparliamentarie *pastours* make up the oddes of some absent Noblemen, it should seem you and the Nobilitie are even *pes cum paribus*, Peeres alike in your honourable Assemblie. Which they

Nov. 28.

sess. 7.

B. Rothes.

Necessitie of
appeale.

Exod. 23.

2.

Prov. 10.

2. Sam. 18.

9.

Pap. of 10.

prop. before

M. Hamils

arriv.

1638.

Why Knights

and Burgeses

set so nume-

rous.

*Lib. 3. de
monst. c. 14.*

they must not disdain, since Christ himselfe. I meane not his Annoynted, (that you take to be out of question) goes but for a single Elder or Moderatour at most. So Cartwright and his Demonstratour cajoles them together, when he sayth, *if they* (the Princes and Nobles) *should disdain to joine in consultation with poore men, they should disdain not men but Christ himselfe.* So that Christ being in his name made your Assembly Præsident or Prolocutour, the King in his Commissioner your protectour, the Nobilitie your aw full subvoters or suffraganes, I see nothing wanting can conciliate a tyrannie to your Presbyterie, nor keep your foot of pride from *trampling as basely as* may be upon the people. But not to forget at last what you set in the front as first to be answered. *The Presbyterian course, as you, or I more trulie, have describ'd it, is not much more readie then the Prælatial, because the benefit of appeale is to be had ordinarielie but once or twice in a yeare; not much more solide, because most of your Iudges can reasonablie be thought neither good Civilians nor Casuists, not much more equisabie, because, as you order them, many more of the laitie then Clergie.*

In the second hurs your Nobilitie sustaine, the Bishop lookes not upon the judgements of *foreign Reformed Divines* (you doe not say of Churches) nor yet on their practice, which I have know'n some time a great deale too sawcie with Princelie Patrons, but upon the equity of the thing, upon the priviledge our Nobles in England enjoy, & the right yours have to the same by many yeares præscription and the lawes of your land.

*The original
of patronage.*

Cora. Glas.

*Temporale
spiritualli
annexum.
Aitar. De-
musa*

The first will be found if the original be searched. The right of patronage being by the due gratitude or favor of Kings & Bishops reserved to such as either built Churches or, endowed them with some considerable revenue, as likewise for the encouragement of others to propagate meanes and multiplie decent distinct places for Christian conventions. *Hoc singulari favore sustinetur, ut allebantur, Laici, invitentur, & inducantur ad constructionem Ecclesiarum.* The exercise hereof in Iustinian is expressed by the termes, *Epilegein* or *onomazein*, which signifies an addition or simple nomination, to stand good or be null'd at the just pleasure of the Bishop, and therefore accounted no spiritual act in the Patron, but a temporal annexed to that which is spiritual in the Bishop, and therefore not *simoniacal* as your brother Didoclaye would have it. Nor is there that absurditie he mentions of *arrogating to one what belong to all the Members of the Church*, as is pretended, but can never be proved, Nor that danger in *transmitting this right from one to another, if the care of the first patron descend not with it*, which defect the care of the present Bishop must supplie. Nor is it requisi-

te he should be a *Member of the same parish* to which he presents, since the Bishop is head of the same diocese to whom, That this is *contrarie to the liberty of the Primitive and Apostolike Kirke, to the order which Gods word craves, and good order*, is onelie sayd but not argued in your Discipline, no more then by you when and to whom it became a grievance. Your patience in enduring is good for no heroical vertue, being peevish enough soon after the Act of annexation had passed, as appears by your carriage in the Assemblie at Edensburgh 1588. and turned into a Rebellious Conspiracie, although painted with the name of a Parliament that now at last (because it could not at first) hath taken it away.

The Nobilitie of *their Improprations and Abbey lands* is very considerable, when they bethinke themselves upon what false pleas, and to what unconcern'd persons they must part with them. Touching which as *Sycophants* as is the Bishops accusation, he'll not abate a fig of his right for the Presbyters answer, nor I a letter (take which he will) in exchange for his name.

* *Edopol negatorem lepidum lepidi hunc pactu'st...*

* *Calophantem an sycophantem hunc magis esse dicam nescio.*

That the whole generation of the *praelatike faction* (as your style it) did hyperbolize in *reale* against that which they call *sacriledge*, is an argument they were all true bred, no bastard children of the Church, not so meane condition'd as to sell their spiritual birthright for potage. Were your title as good, (which can appeare to be nothing but your rough hands, and red soules with the bloud of the Martyrs of your owne making,) * we should commend so farre as we act our selves your struggling aswell for the inheritance as primogeniture. But when we compare our professions or evidences, & finde our brethren to say that the benefactours and founders of these Ecclesiastike possessions were true Christians, though mistaken, we thinke, in many maters of doctrine and worship; yours that that they were Members of Anti-Christ undoubted Idolaters and hæretikes; Ours that the Churches which they endowed were Episcopall, such as we continue them or to our utmost endeavour it. From which you degenerate, schismaticallie separating, and arming your selves with all resolution & rage to demolish, (beside what other advantage we may use of a nearer union & uniformitie in religion, more consonant to the minde of the doners, at least if such as your malice doth render it, little thinking it may be to have it so unhapilie retorted in that which is the chiefe drift of all your rebelling and covenanting) when we thinke of no other restitution but by the possessours consent, when it may be transferred to us by the same Supreme hand

S

that

1. B. Dis.
th. 12.

* Pl. in
Cercul. A.
5. sc.

* Calo-
phanta est
qui
honeste qui-
dem loqui-
tur, sed cum
juris facto ab-
orations dis-
crepans.

Per. A-
ciat &c.

The Praela-
tes stile is
Impropria-
tions and
Abbey
lands better
then the
Presbyters.

* Gen.
25. 25.

that confet'd it on them, out of which you no sooner get opportunitie and power but you violentlie ravish it; calling Princes & nobles sacrilegious robbers while they over-power you and deteine it; I beleeve all our Religious and prudent Nobilitie will unanimously grant our plea more just, our proceedings more moderate, & when God shall if ever, touch their consciences (not we the skirt of their estates and livelihoods) with an humble feare that such an inheritance with-held from such a Church, may be sacrilegious indeed; with assurance that if it be so 'tis sinfull; they will not value their lands at so deare a rate, as to pay their soules for the purchase, but with courage & confidence in a blessing from God to be multiplied on their undevoted temporal possessions returne them to him (the King I meane) from whom they receiv'd them, and be beter content that Episcopal Christians then Presbyterian counterfeits should repossesse them. But if such of them as are not perswaded in conscience they are oblig'd to restore them upon the arguments we bring (which would ne'r be convictive if our plea were no beter then yours) shall adventure to leave the suit depending till the Court of heaven give final sentence upon it; at their peril be it, the Prelates & their followers use no *violence nor course of law* here below to put them out of their possessions, no *threats* but those against sacrilege in Scripture, fearing this may be such, no *active* but that of a swift charitie to catch hold of their soules and snatch them out of the snare when they finde them devouring the bate, and to put them *ante vocem*, before comes upon making enquire, or if *post vocem* to retract them. Therefore such of the Nobilitie and Gentry as were *nakened* hereby in *sake* head of their rights, were best have a care they slumber not in the wrong, and take Solomons counsel intended Prov. 16. 2. *Better is a little with righteousness, then great revenues without right.* But (which requires the Readers advertence) for you: here to call those *the rights of the Nobilitie and Gentry*, which so many Assemblies have declar'd to belong *jure divino* to the Church, which in your first booke of Discipline you tell them they had from sheeves and murderers, and hold as unjust possessions, or indeed no possession before God; which in your second you hold a detestable sacrilege before God; For you to twit the Prelates with *violence & threats* who are bound in Iohn Knox's bond not onlie to *wisstand* the merciless devourers of the Church patrimonie . . . but to *seek redress* at the hands of God & man; That declare the same obligation upon you to *root out of the Kingdom* as well the *murder of sacrilege* as that of Episcopacie, and so as well the persons of most your Nobles as the Bishops; For you to object a *course of law* and *active*, who by incessant demands and prater legal devices never gave over till the lawes that annexed lands to the crowne.

Pro. 10. 25.

The Reviewers grave-
rication.
6. head.
Ch. 9.

April 24.
1576.
St. Decl.
1642. Ap-
pend.

crowne were repealed. For you to bragge of your last Parliament's confirmation of titles, because your last Assemblie power could not reach beyond the destruction of patronages; What is this but a perillous *Sacophantia* or *calophantia*, to fawne & accuse, dissemble & delroy, flatter your wish mouth, while you spread a net for their feet and worke the ruine of their persons and estates?

If Noblemen once abase themselves to be Elders of every ordinarie Presbyterie, it's not to be doubted but every ordinarie Presbyter takes himselfe for their fellow if not their superiour, which they finde to their grieve. Therefore all or most suspect that they give to their gracious Ministers, is alas a little Conrtholy water cast on the flame of their zeale, a sacrifice made for their owne securitie from your tongues and penne, and from the armes of the people that serve your warrants oft times in tumults upon their persons. For the honour you pay them they are faine, like wretches to mortgage their conscience, those that doe not, gaine the honourable titles of Traytors of God, are cashier'd your companie, and then passe for no better then honourable heathen, publicans and sinners. If they become not Truchmen between a single Presbyter and a Prince, when he comes with his *I require you in my name &c.* Before every charge, (no very humble forme as I take it) they shall be called *abusers of the world*, *'neutral livers at their pleasure*, if not *shedders of Scotch blood*. And some that draw on themselves their Prince's displeasure for a Rethorical libertie used in their behalfe, shall be pay'd for their paines with the honourable essay of men sold unto sin, enemies to God and all godlinesse, the L. Sempils reward which he had from Iohn Knox as this gratefull Presbyter hath registred in his storie. They that *bridle the rage of their Princes*, (the phrase usd) as occasion serves, will not sticke to halter the heads of their Nobles, if they will neither leade nor drive, but molest the progresse of their Presbyterian designs. Your [Historical Vindication I hope is no new nam'd Logike, to prove negatives of fact; your detraction from the credit of many irrefragable authours that Historize that insolent speech uttered by Bruce, lookes more like a calumnie then their relation to a fable. And yet such a superstitious reverence is pay'd by your fond brother Didoclave to the memorie of his name, that he could be content to pin his fayth on his sleeve, and hang his soul at his girdle. *Anima mea cum anima tue Bruci, si ex aliena fide esset pendendum*, and were thereto be but one priviledge of æternal residence in heaven he thinks neither Patriarch nor Prophet Apostle nor Martyr, no, nor the Virgin Mary her selfe were likelie to carie it from Brute. Which compar'd with King Iames's opinion of him as a perfidious madman that had a whirlingigge

Prov. 26.
18. 119.

5 Noble Elders slighted by the Clergie.

See Last of the Congreg. to the Nobil. of Sc. 1559.

L. Sempil.
Lib. 2.

Calderwoods ridiculous reverence of Bruce's goss Cujus anima, si ullius mortalium, sedes in coelestibus. Vp. Ded. ad A. ear. in Dam.

in his head, delivered after to many experiments of his rebellious zeale, and frantike restivenesse, is enough to condemne both saint and votarie to some bedlam purgatorie, before imposture can fixe, or facilitie of fancie finde these new imaginarie lights among the starres.

*Manias Cal-
lums Con-
fians: in
Rescrips*

*Our Bishops
contest not
with King
& Nobles.*

*Their pre-
cedence, &
place near
the Throne.*

Your following invective is writ with Arrius's quill, and by such scribbling you gaine the title that Constantine gave him; *passionatus episcopus*, discovering your selfe to be a parricide of equitie, murdering truth in your relation, and justice in your parallel. His Lordship takes himselfe not concern'd in this case to recollect 800. years Historie of Europe, to picke out of the pietie & humilitie of many Reverend Bishops the pride and passionate errors of some few; Nor hath he malice enough, with you; to make that the nature of their office which hath been some litle monstrositie of minde, by ill habits accidental to their persons. Beside, what among the Papists the nobilitie by birth of many Bishops concurring with the received dominion and large revenue of their Spiritual preferment; may elevate their thoughts, and enhaunce their owne opinion of themselves, if impardonable, addes litle to the condemnation of ours, which partake in litle with them but their titles. The universal supremacie, which the Pope arrogates aswell over Kings as Bishops, may puffe up a *life* Cardinal, that is neare him; in his purple, & possesse him with a conceit that he may Write himselfe *companion to a King*, whom he thinkes (but is mistaken) oblig'd, in Spiritual humilitie, to lie prostrate at his holinesse foot, and kisse his slipper. But the same Kings soveraigntie in *Ecclesiasticis* at home secur'd him from all such contestation with his Bishops, Though, had it not, the argument from a Cardinal in Rome to a Prelate in England will hardlie finde a topike. Those in Scotland take themselves as capable of honour conferr'd upon their order as their Popish predecessours; Nor are such legal establishments (if not of right) of Princelie favour to becast away in complement, Nor were they to make an unnecessary distance out of forme, when the material meaning of their vicinitie to the throne, was the neare concernment of their counsel to the King. Orthodoxe Monarchs, as well as Papists, having doubting consciences, and orthodoxe Bishops as good abilities to resolve them. I have not heard they crowded much; or quickened their pace to get the *doors of the Exiles* Sec. Their Provincial that with much humilitie and respect unto their H. H. tooke it, was lead to it by the hand that had exalted them or their progenitours. But for the reason of precedence, which I guesse to be your meaning, you were best review the Heralds office and reforme it. *Poor pedants* are not to

be reproached for making a litle diocese of their Schooles (Priests being charged to make such of their houses) and from the experimental regiment of boyes raising their abilities, by honest endeavours, to the meriting an higher Episcopate of men ; Nor their conscientious demeanour in that office to be esteemed the arrogancie of their order, if it move Kings to commit the *white slaves* to the crossier, and *great scales* to be under the keyes of the Church. The most capricious of them all, and most contentious for the honour, (which I thinke were none but such as did you too much service when they had it) were many straines below your Presbyterie of Knoxes, Bruces &c. Who have contested with Kings for their Scepters, which with *white slaves* and *scales* they brought under the *pedantic* jurisdiction of their rod. Never have Bishops so *ruffled* it as many *base borne* Presbyters with the secret Counsel. To whose Consistories all Courts of Iustice were faine to doe homage & the greatest Lords of the land, become subordinate Elders to the parson of their parish. *It's not so long that yet it can be forgotten*, since a most violent and malicious man call'd the Goodman of Earlsfounne, a client of the E. Argile for interrupting of divine service, forceable overturning the Communion Table in his Parish Kirke, the eating and abusing the Minister with many other such enormous crimes, was fined (but the fine never exacted) by the High Commission . and confined for a season. The E. Argile complain'd of his hard usage to the Lords of Counsell, and enformed against the Bishop of Galloway that he promised to him somewhat, which he had not performed ; The Bishop denied the promise, & gainsayd what the Earle alledged, whereupon sayd the Earle, If you say so 'tis as much as if I lie. The Bishop modestlie replied, I doe not say so, but I beseech your Lp. to call your selfe better to minde, & you will finde it as I say. This is *giving the lie* because he would not take it on himselfe, and *ruffling with a great Lord*, because he would not be *ruffled* out of a just vindication of the truth, & yeild his consent that a Counsel Table should approve turning the communion table out of the Church. The Reviewers should doe well to bring in his accounts fuller, when he reckons with Bishops for *braving of Noblemen*.

All Presbyterians are *heterodox* to all good Catholike Christians, with whom Episcopacie is so necessarie a truth, as next to the divine institution, Unversalitie, Ubiquitie and perpetuities can render it. *Conspicua tale aliquid haereticum . . . nihil promovebunt*, Could your invention feigne such authoritie to Presbyterie, yet your doctrine would diversifie you into a sect. What the Bishops following words cleare, shall not one whit be clouded by any obscuritie in my reple, though the strongest eradiations that come from them would sinke them-

S. 3.

selves.

1. Tim. 3.
4. & 5.Officers of
State.How the
Difference
happened be-
tween the E.
Argile and
Bishop Gal-
loway.Presby-
terians he-
terodox.Ter. De
Presby. cap.
32.

elves silencie in the deep, playd you not the malignant Archimede (though no such exact Mathematical Divine) to reflect them into a flame that may set the ship of the Church on fire about our eares some coales of this fire I shall heape on your head & cast backe into your bosome, which if you meane not to quench, you may blow up to what farther mischief you thinke good.

1. No Ordination but by Bishops. The Apostles were Bishops, who did, undoubtedlie delegate the power of ordination to none but such as were constituted Bishops by them to that purpose.

2. This power appears not undoubtedlie to have been exerciz'd by any but Bishops in the Historie of the Scripture.

3. This power was exerciz'd canonically by none but Bishops in the Historie of the Primitive Church According to the second canon of the Apostles. *Presbyter ab uno Episcopo ordinatur, & Diaconi, & reliqui Clerici.*

4. The laying on of hands of the Presbyterie, both in Scripture and Ecclesiastike storie was onelie for external forme, no intrinsecal power, the efficacy of the act being in the Bishops benediction, which I never finde attributed to the Priest. As in the third Canon of the fourth Council of Carthage, *Episcopo cum benedicens, nowhere benedicens Presbyter.* Therefore your friend Didoclave is faine to acknowledge a great difference, *Magnum discrimen*, between St. Pauls imposition of hands and that, at the same time, of his Presbyterie; whatsoever is mean'd by it. *Nam per impositionem manuum Apostolorum Deus conferebat charismata, non autem per impositionem manuum Presbyterorum,*

Alia
Dam. cap. 4

5. No comfortable assurance but from Apostolical succession and Episcopall ordination.

De Praescr.
cap. 32.

Religiosi
verbi qui ab
sunt a
principali
successione,
& quocun-
que loco col-
ligunt suc-
cessores ha-
bere &c.

*distinguishing in the ordination of Timothie between *dia & meta*, the former relating to Saint Paul, the later to the assistant Priests. Which is another interpretation of the text; then you were pleas'd to make of it chapt. 8. So that I see the brethren agree not upon the point.*

Succession through the lineal descent of Bishops from the Apostles, and ordination by the hands of Apostolical Bishops have been ever used as strong arguments to uphold Catholike Christians in a comfortable assurance of their Ministrie as lawfull. And heretikes have been pressed by the ancient Fathers with the want of nothing more then these to justify their profession. *Hoc enim modo Ecclesia Apostolica census suos deferens, sayth Tertullian. And Irenaeus before him joines the gifts of God required in the Ministrie, if he meane not the sacraments with the Apostolical cession of the Church. Vbi igitur charismata Domini posita sunt, ibi diserte operans veritatem, apud quos est ea quae est ab Apostolis Ecclesia successis &c.* The Presbyterians pretending divine institution, must likewise prove such an uninterrupted succession, or evidence their new ex-

traor-

extraordinary mission, otherwise they can minister little comfort
 lesse assurance of their calling to be lawfull. The former they can
 not doe for Saint Hierom's time at least, who makes ordination
 a proprietic of the Bishops. *Quid facis excepta ordinatione Episcopus quod
 Presbyter non facis?* where a friend of theirs sailes them when he sayth,
ad morem iustius sua aetate respicit. That he had respect to the custome &
 canon of his time. Nor can they doe it for above 200. yeares uncer-
 taine storie after Christ, in which they have as little light to shew their
 Presbyterie was in, as that Episcopacie was out, which they would
 faine perswade us to take upon their word dispensing with them-
 selves for the use of unwritten tradition to so good a purpose. If they
 will pleade an extraordinary mission, they should doe well to na-
 me the first messenger that brought the newes of their Euangel, and
 what miracle he wrought which might serve him for a letter of cre-
 dence to us, who it may be otherwise shall be no such superstitious
 admirers of his gifts or person.

Wals Arf.
 sal.

6.

That therefore the orthodox Ministres must want the comfortable assurance of
 their undoubted ordination in the *Ministria*, which words yet beare a much
 more moderate sense then that you give them viz. That they may very
 well know and be assured that their calling and ministrie is null, the distance
 being (as I take it) not so indivisible between the negation of one
 assurance to the position of the other. Such a malicious interpreter
 beares the image & may stand in Constantines opinion for the statue
 of him who is the father of calumnies, & cares not what person he
 casts to spot other mens names, & cracke their credits *in his oculos*
ina mutatis delictis in aphelids proballon, as true of an Aërian as Asian.

Kakos her-
 menens an-
 tochroma ti-
 kou se kai
 andrias est-
 tou diabolou.
 Refer: ad
 Ar.

Your divination about the deleted words will succeed in some
 strange discoverie by and by. In the interim you set too sharpe an
 edge upon the doctrine of the *Bishops friends*, and doe act violence
 where it may be they intended not so much injurie as the ut most
 extremitie of justice, although they hold the axe in their hand in
 Christian charitie disputing the sentence, not so hastie to execute it,
 (or beyond it) in the rigour, and cut off at one stroke the Clergie
 from their calling, and to many, lay societies of Christians from the
 Church. Vntill I meet with some particular more for ward instances
 then I know of, I shall answer for them to the Churches of France,
 Holland, Zwitserland and Germanie, as Pope Innocent writ to the
 first Council at Toledo, about the ill custome of the Bishops ordi-
 nation in Spaine That it's very requisite somewhat should be peremp-
 torilie determin'd according to the true primitive tradition might it
 be without the disturbance of so many Churches. For what is done,
interprehendimus, ut propter numerum corrigendorum ea quæ quovis modo salu-
antur.

The Prela-
 tes doe not
 annul the
 being of all
 Reformed
 Churches.

Sunt non in dubium vocemus, sed Dei potius dimittamus iudicio. We so dislike it as not to startle to geare a number of delinquents with our doubt, but referre the judgement to God who standeth in the congregation as well of Presbyters as Princes, and is a Iudge as well among Ministers as Gods. *The Sophisme of the Jesuits*, because so popular, should have been refuted, or else not recited. although the similitude it brings runnes not upon all sours even with the doctrine of the Bishops *primo friends*. Some of whom I beleeeve will acknowledge there may be resident many Members of the true Church, where are no true Sacraments, being well prepared to receive them when they may have a true Ministrie to dispense them. That one of the two Sacraments is true, though not * dulle administred, when, in case of necessitie, by lay hands, where is no true Ministrie to doe it, which may consist with that of B. Ignatius if applied, to this purpose, *Unk exen est choris son episcopus omne baptizati, omne presbiterium.* Exen at most but illegitimizing the outward visible act; not nulling the inward invisible grace, That the other's effectual, when had but *in voto*, if it can not in signo, through want of any or (which is as bad) a lawfull true Ministrie to make it. In the third clause I hope you will shake hands with the Jesuits and them. Where is no true ordination, there is no true ordinarie Ministrie, or lawfull Priesthood as His late Majestie call'd it. As for the fourth the Bishops friends, whatsoever they may, doe allay it thus.

They use
not the So-
phisme of
the Jesuits.

* This word
dulle was
left out by
Hendersen
in his recital
of K. Ch. 3.
words to this
purpose

Answer: to
1. pap.

Ep. 7. Ad.
Synn.

1. Pap. 30
Henders.

Feb. 7. 25.
26.

Rom. 14.
23.

Where are no Bishops can be no comfortable assurance of a true ordination, And so in whatsoever reformed Countrey are no Bishops, being no true Apostolike ordination, no comfortable assurance is had of a true visible Church in the publike administration of the Sacraments, though they hope well the invisible Members have an invisible true Priesthood among them, or such an high Priest as being himselfe holie, harmlesse &c is able to supplie what their Presbyters want, able to save them out of panicles very completelie, and make intercession for them who sin in submission (out of more good meaning then fayth) to their discipline, who can give no comfortable assurance that Saint Pauls rod or St. Peters keyes ever were committed to, their charge. Those of the Reformed, which I hope are not all, if any, that concurre, if you meane covenant, like your selves, under pretense of selfe preservation (being endangered by nothing beyond the frequent ineffectual power of good advice, and plea of Apostolike example) with feigned words to make merchandize as well of Bishops as Kings, and like the insolent Abaddons at Edenburgh and London, to assault their persons and then abolish their order, declare themselves such as Saint Peters false teachers. or worse because more publike in bringing in damnable heresies, denying the Lord (at least in his Ministrie; which they call

call Anti-Christians) and (what they have already in part) bringing
false defensions upon themselves.

Your affectionate informant that drew the curmish & made the discovery of what the Bishop detected, had full good manners, though, it may be not so much malice as you in your uncharitable (not so fortunate) conceits. A dangerous question being mistaken when called a true judgment, and doubting whether it be within the pale, not actually excluding all Reformed Ministers &c. out of the line of the Church. Remorse of conscience hath commonlie antecedent evidence of science, putting all out of question to doubt, without which the vanitie or pusillanimie of repenting had been little commendable, how condemnable soever had been the iniquitie of erring. What His Lordship left behind unstrapped out, doth not shew his mind onelin, but the minds of all good Catholike, orthodox Christians. And why his *scare to prove* should incline him more to delete the following expressions, than his care for their comfortable Satisfaction had mov'd him to pen them, I know not. Nor need I be curious to enquire the reason of a line blotted in his booke more then if I had seen it expunged in his papers being not concerned to give account for more then was his pleasure to have published. Though, were all the Protestant Churches (what they are not) as unconscionable cruel to us as the Presbyterian Conventicle of the Scots, I see not why, in reference to the Religion we profess, it should be more unsafe why more unsafe (since they give, I hope, the same libertie they take) out of a pious jealousy to have a union of both, some what ambiguouslie to *unchristen* them, then they out of malice, to make an eternal separation, very affirmatively *quod* Christen us in all the peevish pamphlets they put out. So that whether stands upon the more extreme points of impudence or arrogance, the Prelate that doubts your being in a Church visible true for succession & Apostolike ordination, or the Presbyter that denies our being in any but what is visible false by a Sacramental Priesthood & Antipostolical investiture, let your equitable comparaters impartially decide. The Prelatical sense is now to averre the Church of Rome, or the stands this day &c. to be a Church most true, who praiseth that of their owne for a truer, and condemne many Canons in the Council of Trent. That they hold the same in respect of undoubted succession and Apostolike ordination (our business now in dispute) so much concerns them, as the truth of their owne derived from that. Nor can you deny, what you so shamefullie dissemble, that in the retrograde line your last Priest (for a last there must be, unless you have been *Antichristians* or *Anturani* rather, coeternal with the Priest that's in heaven) had his ordination, and you thereby succession from them; and so both prove as Anti-

The Reader may malice in publishing what the Bishop had decessed & perverting it.

They may be doubted to be un-Christian that call us Anti-christian.

The Church of Rome not most true.

Nor hath she the most easie way of salvation. *Rpm. 11.*
 33. Christians ours. *An easie way of salvation in the Romish Church, is no*

second tenet of the Prelates, who meet with her stumbling upon many errours in doctrine and worship, going somewhat about by Lymbus Patrum & Purgatorie, whereas we thinke if she walked with us, she might have a more easie & shorter journey to heaven. Yet withall knowing that the wayes of God are anaxirrhnestoi not to be tracked and his judgements anaxerenneta not to be searched; we dare not damne at adventure all that goe with her, (no more then you can assure a ship to be sunke so soon as ever you lose sight of her saile,) but leave the issue to him who is great in Counsell, and mightie in worke,
Jer. 32. 19. whose eyes are open upon all the wayes of the sonnes of men, so give every one according to his wayes, and according to the fruits of his doings. The separation from her, Which they hold to be needlesse is such as that which you fondlie make about copes and surplices, Church Musike and festivals & that came not in with the Counsell of Trans. That which is made upon higher points, (though not yet, God be pray'd, in the highest of having one Lord, saying one Creed, using one baptism in substance however different in ceremonie) they impute to them who kept not their situation in conformitie to the Primitive Christians of the 5. or 6. first Centuries, with whom a reunion not onelie may, but ought to be much desired on just conditions, and that which is, continued, rather then the division made greater by our fruitlesse compliance with morose and humourous Reformers, whose preaching being not with ensing words of mans wisdom, they tell us of spirits, which can not be the same with Saint Pauls, because thereof they never gave us any demonstration, nor of any power but the sword.

*En apodei-
 xei pneu-
 mator kai
 dynamoi.*

1. Cor. 2.
 4

Psic. 1.

Could your bold precedent priviledge or excuse me in comparing, ludging, censuring or approving, the publike transactions of our Royal Sovereigne, I should with much modest & innocent freedome professe more justifiable, according to Christian Religion & prudence, His Majesties late graces and securities granted unto the returning confederated Irish; then any like future concession unto the persisting, covenanting Scots: They gratefullie accepting a limited toleration of their publike worship to those of their owne division in that Countrey; you endeavouring to extort an absolute injunction of yourr in all His Majesties dominions, denying libertie of conscience, so little as to his familie or person. They onelie craving in much humilitie, a freedome from being bound or obliged by oath to acknowledge the Ecclesiastike supremacie in the King, you arrogantlie binding by solemne league and covenant (wherein so much is implied) Him and us to attribute it to the Kirke. They renewing in the oath of allegiance their recognition of Royal right;
 and

and swearing, without restriction, their defence of his person &c to the uttermost of their power, you by proclamation admitting him to the exercise of his power, but in order to the Covenant. And covenanting his defence no otherwise then *in the defence of (what you call) the true religion & liberties of the Kingdoms.* They subjoining in that oath their *best endeavour to disclose to His Majestie &c all treasons and traitorous conspiracies &c.* You having not a syllable to that effect in your covenant, lest you should be obliged to betray your selves, who are resolved to continue principals in such practices against him and his Royal familie to the last; They charitable forgetting all revenge against any of His Majesties partie that had fought against their confederacie; you cruellie combining, expresselie to *bring to publike view* all such as had been any way instrumental opposers of your Covenant. They embracing in the armes of Christian communion, their *quondam enemies*, now fellow subjects of a different religion, you baselie bucheting them with unexemplified crueltie 1. with your material sword, axe, or halter in their bodies, your civile in their estates, your spirituall (what may be by your excommunication) in their soules. The aggravations you bring against His Majesties agreement are, First, That it was with persons so *blondie* which as it can not be wholelie excused in them, so ought it of all men least to be objected by you, whose religion hath passed from the Castle of Saint Andrewes to the House at Westminster in a red sea path, made for you neither by Moses' rod, nor Elisha's mantle: under the conduct of no civile, no propheticall power, fenced on both sides with blood of different complexions, the blood of Popish and orthodoxe Prelates, the blood of Princes addicted to severall Religions, So that *God doubtlesse will have a controversie with you*, who as the Prophet Hose speaks, *by swearing and lying have broke out into rebellion, and blood toucheth blood.* The blood of the Cardinal hath touched the blood of the Arch-Bishop. The blood of Queen Mary the blood of King Charles, and more then that, which you may heare of otherwhere Touching the crueltie of the Irish I remit you to what our Royal Martyr hath writ with much Christian indifference. Ch. 12. of E. 6. Buss. where you may take notice principallie of these clauses. *I would to God the Irish had nothing to alledge for their imitation against those whose blame must needs be the greater by how much protestants principles are more against all rebellion against Princes then those of Papists . . . I beleave it will at last appeare that they who first began to embroyle my other Kingdomes (and who, I pray you were they) are in great parte guiltie, if not of the first leasing out. Yes, of the most timelie stopping those hore'd, effusions of blood in Ireland.* To omit what His Majestie intimated before, That their oppressive feares rather then their malice

Febr. 3
16. 9.
Archie. 3.

The Presbyterian
Scots more
blondie
then the Irish.

Chapt. 4.

engaged them, and you know how profuse you are of blood when you treat of the doctrine of selfe preservation. Secondlie, you are troubled at the full libertie of Religion he granted them, which if you see the articles, extended so farthor then the remission of peccat statutes, not to the restitution of Churches & Church Livings, but what they had then in possession, not to any jurisdiction but what they exerciz'd at that time, for which an expresse caution was taken in the very first article of the treatie. And in the last but one their Regular Clergie were restrain'd to their pensions, and confin'd to the precincts of their Abbeys and Monasteries, which are explain'd to be within the Walls & Chures, and untouch'd fences of the same. No charitable benefactor having libertie to exercise one maine point of their Religion, by laying a foot of land unto their Convents. (But had it been as full as you fancie it (because you make your owne case many times the same with that of your brethren abroad) I pray directlie answer me, Why a Papist may not have as free libertie as a Jew? And Whether according to your conscience be more Antichristian, a Choyse of ster or a Synagogue? Thirdlie, You object the *Armes, Castles, and trust* (asser prime places of trust in the state be put in their hands. Whereas if the case were in the hands of Papists or Presbyterians. I beleve the former would carie it upon the greater securitie (though not generallie the greatest) they give in their principles, and the greatest experimentall assurance in many places of trust they have often renderd Princes in their discharge. And had the prime Castle and place of Trust in that Kingdome been theirs, and no armes nor command in the Armie been the others (a tolerable freedome of religion being granted them) it is not improbable that Noble Marquesse last yeare had either not been forc'd to hazard a sieg for his reentrance, or at least not betrayd into an inevitable unhapie necessitie of retreat. What they demanded, or had the 9. Article of agreement will informe you. That upon the distribution, conferring, and disposing of the places of command honour profession and trust. If no difference should be made between them and other his Majesties Subjects. (Here is no exception against Malignants nor persons disaffected to the cause) but that such distribution should be made with equal indifferencie, according to their respective merits and abilities. By which qualification all disloyal demeriting persons are made obnoxious to a just exception at any time. Those that continued in possession of His Majesties Cities, Garrisons & within their quarters are to be commanded, ruled and governed in chiefe upon occasion of necessitie, as to the Martiall and militarie affaires, by such as His Majestie or his chiefe Governor, or Governors of that Kingdome for the time being should appoint. And where any garrison &c. might be endangered

Places of ster or a Synagogue? Thirdlie, You object the *Armes, Castles, and trust* (asser prime places of trust in the state be put in their hands. Whereas if the case were in the hands of Papists or Presbyterians. I beleve the former would carie it upon the greater securitie (though not generallie the greatest) they give in their principles, and the greatest experimentall assurance in many places of trust they have often renderd Princes in their discharge. And had the prime Castle and place of Trust in that Kingdome been theirs, and no armes nor command in the Armie been the others (a tolerable freedome of religion being granted them) it is not improbable that Noble Marquesse last yeare had either not been forc'd to hazard a sieg for his reentrance, or at least not betrayd into an inevitable unhapie necessitie of retreat. What they demanded, or had the 9. Article of agreement will informe you. That upon the distribution, conferring, and disposing of the places of command honour profession and trust. If no difference should be made between them and other his Majesties Subjects. (Here is no exception against Malignants nor persons disaffected to the cause) but that such distribution should be made with equal indifferencie, according to their respective merits and abilities. By which qualification all disloyal demeriting persons are made obnoxious to a just exception at any time. Those that continued in possession of His Majesties Cities, Garrisons & within their quarters are to be commanded, ruled and governed in chiefe upon occasion of necessitie, as to the Martiall and militarie affaires, by such as His Majestie or his chiefe Governor, or Governors of that Kingdome for the time being should appoint. And where any garrison &c. might be endangered

Artie. 29.

geerd by restoring to their possessions & estates the Citizens, freemen, Burgeses, & former inhabitants, they were not to be admitted, but allowed a valuable, annual rent for the same, as in the 17. Article was provided touching those of Corke, Youghall, and Dungarvan. Finally in all that agreement no condition is found, That His Majestie or His Lieutenant should be governed by a Popish Parliament at Dublin when it might be in Civile, nor by a Clerical council or Assembly at Kilkennie in Ecclesiastical affaires. Fourthlie, That the King gave assurance, of his endeavour to get the articles ratified in the next Parliament of England, was to ratifie at present their confidence in him, for which he can not be blamed, unlesse you would have Kings sport like boyes with changeable knots in their treaties or (what you scornfullie charge them all with when you thinke on't) like children play at checkstone with their promises and oathes. That His Majestie did this of himselfe, is false: if mean'd exclusive of his Council. That he did it without a Parliament, which he could not have, and before it, which his urgent necessities could not stay for, is justifiable by that law which will never pleade for your pardon. *Salus populi suprema lex.* Nor is that current law contraire to any standing law in such an exigence as his unlesse there be one (as there is none) that enjoines him to follow the misfortune of his father, to let the Presbyterians binde his hands from laying hold upon any advantageous assistance from the Papists, till his head be cut off by your bloudie Executioners the Independents. Therefore whatsoever passed in this agreement, if persuaded by the gracious partie, no faction, of the Prelates, they exonerated their conscience, if opposed by them, they were no antagonists to their duties: if with moderation and patience heard, their passionate zeale did not so transport them as to reject salvation from God, when he gives it by the hand of Papists unto their King. Who thinke it neither loyaltie nor prudence rather to deliver him up to the hazard, if not assurance, of the axe, then he should by such means be delivered from the perill of the sword. The Kings inclination toward covenanting protestants hath never hitherto made such an ugly appearance as to scare them in a dreame or awaken their *an & indessie* in a furie. Nor have you heard, I beleave, His Majestie complaine that his sleep was broake by their midnight dissuasions. If in sermons by daylight they layd before him the mischiefs that lurke in your Covenants they did but bring him a message from his Fathers Ghost who it may be heard the low'd cries of those tongues that had toke it, as he passed from the staffold to Abrahams bosome. Or were sent from some other Ancients that were dead to tell him more truth then he ever will heare from the Scottish Interpreters of Moses and the Prophets.

T 3

That

Kings can
not ratifie
too well
what they
promise, if
just . . .
Sed qui ju-
raments
sedens firm
gueri stre-
gatus Pa-
ad. Aliter.
Dam.

Parlia-
ments nos
be stay'd
for inextre-
mities if
they can no
be call'd as
present.

The King
never ex-
press'd his
inclination
to Covenant
ers.

His Kingdomes rather than the losse of his soul. That temporal death with any misfortune ought much rather to be embraced then the losse of his soul in the hell of the Covenant they could not beate too often in His Majesties head, unlesse they infallible knew his Martyr'd Fathers instructions to be engraven with the point of a diamond, or unchangeable set as a seal on his heart. And where as our Saviour assures him the whole world can be no proportionable profit for that damage mention'd in the 16. S. Matth. the ruine of his

Yerf. 26. three Kingdomes need never be grudged in so good an exchange as he afterward speakes of. Though His Majesties conscience (or such of his Counsel as look'd well about them) could not hitherto tell him he hath been by any necessitie tempted to one of those two immediate extremities, between which providence ever maintain'd a visible passe (it may be none of the easiest) nor ought it but sloth and Atheisme (except some treason may be in the composition) that would scare him with fancies of prodigious monsters, worse then Solomons lion in that way. Your *forsooth*, with a feigned lipe and a courtesie, will winne your Mistresse (the Covenant) no favour in wifemens eyes, who can not be catch'd with such red and white painting and patches as where with you so often present her. Since their deare bought experience hath taught them that her *crowns of pride* can as litle brooke a societie with the Goddessse Regalitie, as Prelacie. Nor doth she oblige in sense, how faire soever she speakes, her *sakers* to lesse in their station, then to the abolition of them both.

More learning under Episcopacie then Presbyterie. If I conceiv'd my selfe in danger, instead of answering, I would cut out your next paragraph and weare it for an amulet or spetial guard against magical enchantments, having read that things most ridiculous or filthy are the best securitie that can be in such cases. That you should *appeale to Reason & Experience* for your Iudges of Presbyteries praeminence before Episcopacie in learning, honour & wealth, who stand selfe condemn'd by the frequent invectives you with your partisans make against the vaine philosophie, which is the sciential learning, of Prelatical preachers, against the dignities of Præbendaries, Archdeacons &c. Against pluralitie of their livings, which doubles their revenues, is as if you were practizing with your pencil upon the first verse in Horace, Poëtrie, rather then disputing by your pen in divinitie or Logike with the Bishop. The *Severest* of your Trial before ordination is about cutting to the root some Hebrew word, and corrupting it in the sense; grafting some yong vowel upon an hopefull stocke, or in oculating with a pricke to make it bring forth fruit pleasing to your tast, though, in all likelihoo'd, never intended by the Holy Spirit that planted it in the Bible. Your *all sorts of learning* here, called *gifts utterance and knowledge* in your first booke of dif-

Humano capiti cervicem piccor qui-
num.

discipline, were it not reduced, as it is in your liturgie, to tatling halfe an houre beside a text, would put his Lay, if not his Clerical Iudges to a nonplus when they were to give their verdu of his parts And though here you talke of *disputations upon controverted heads*, and there of the *chief points of controversie betwix you and the Papists, Anabaptists, Arrians &c.* We know what discouragements you give your yong students about looking into Schole Divinitie, the most authentike Ecclesiastical Historie, and Fathers, without which they are proper champions for such an encounter. It is not Davids sling, but in Davids hand, and with Davids God to guide the stone which goes out of 't that, without other weapons, can make these Goliaths fall upon their faces to the earth. Our trial is personallie by the Bishop or his Archdeacon, unlesse in his absence some other learned Minister be appointed. We have nothing to doe with lay Elders nor people in the *examen*, who have no interest by the Catholike canon in the election. *Pari tou me tou oekhoi epitrope'n tas eologas poieris hai soon mellon-ton Catholikoshai eu hieracion is the 117.* by Iustells account. Our practice is seldome so remisse as yours, if our rule be more, it may be imputed to the necessitie of that time, when learned men, I meane reformed, did not swarme in a number equal to the cures to be served. Against which what you argue in your owne case 1. Book: Disci- pl. may be replied to as in ours. 1. That the Bishop His Deane, and Canons, or Cathedral Clergie, may supplie the imperfections of others in his Diocese (for if the lacke of ablemen be real, your *straights and sharpe examination* may disparage by discovering the infirmities, not one whit enable your Proponents or expectants for their duties) 2. *The variet among the Gentiles in the begining of the Gospell* was recompensed with the *extraordinaire diversitie of gifts.* 3. Vnpreaching Ministers are no idols, having eares to heare what the Church prescribes and mouthes to utter, as her prayers for, so her wholesome doctrine unto the people. But what, I can not passe by since it meetes me in the way. That efficacie of the Sacraments, as well as power of the word, which you call of *exhortation*, should be limited to the abilities of the Minister. And as the Papists directlie, so we by inference, be disabled in both, I thinke will helpe you to a share in the *Iesuits Sophisme*, whertof we latelie discoursed, and set you upon the pinnacle of *arrogance and impudence*, who hereby unchurch the greatest part of Christians, and contract this Sovereigne excellencie to your selves. Your *Latin disputations* when they come by course among the ignorant or yonger frie of your Ministrie, doe but multiplie heresies, & make them now and then, in their heate, blaspheme God more learnedlie then in their weeklie exercizes and Sermons. As occasion shall

The Bishop
tried
before he
ordained
more serious
then the
Presbyters
4-head pag
14. they
propose him
a theme or
text to be
treated priv-
vatelie,
whereby his
abilities
may the
more mani-
festlie ap-
peare unto
them.
4. Head.

Neither
judge we
that the Sa-
craments
can be
rightly ad-
ministered by
him in whose
mouth
God hath
put no Ser-
mon of ex-
hortation.
1. B. Dis-
4. head.

The Papist shall serve, I may helpe you hereafter to more instances then one
of the like practice among some of your brethren abroad, where
every boardlesse boy (for with such your Presbyterie every where
abounds) hath libertie to talke (for I can not call't disputing) upon
the highest mysteries the Trinitie, Predestination &c. As confi-
dentlie, so the shame of your religion, as the gravest Doctour can
determine in the chaire. What of this may be tolerable among the
learned, *super equum moralem*, Is litle beter then a forme, and litle de-
cencie in that, which approves not much, improves lesse the abi-
lities of the longest liver among you all. Our equivalent to this (let
it be what it will) in our Archdeacons Visitation, your friend Di-
oclaues turnes off with a jeer, making as if the abilities of our Mini-
strie were inquir'd into after they were constituted leaders of the
flocke. *Primum credatur discipulus gravis, deinde fuit discipulus*, where as it
is principallie to discern the advancement by studie of what abilities
they had at their ordination, whereby the election of rural Deanes
may be regulated, & persons know'n that are enriched by gifts be-
fitting them to be Bishops. Your experience shall not draw me into
an unnecessary comparison between our English Clergie and the
French or Dutch Divines, whose ordination, yon are not ignorant,
hath been impeached by their adversaries (whether deservedlie or no
they are to looke to) and their abilities resolv'd just like yours, into
an effusive readinesse of words. But I bid defiance to you and your
Countrymen of the Discipline, to shew me among you all, a *Law'd*,
an Andrew, a *Monague*, a *Philis*, to whom the English you name
must give the guerdon of learning (which I beleve Reynolds caried
not at Hampton Court Conference) unless *Perkins* had more in his
Chaine of Predestination, or *Parker* in his filie Arraignment of the
Crosse. But how solide and singular soever was their learning, their
defection from the doctrines and practical precedents of so many
years standing among Catholike Christians makes their fayth in
many things, and their good parts comparative in all, but as
chaffe to be blow'n away with the winde, and the memoire of them
to be winowed by our breath that the truer graine may be visible in
Gods Church. *Volens quantum volens pallas lectu fidei quocunque. Assen-*
sumus nam, vespas in massa frumenti in horrea Domini reponetur. It's well your
conscience can be enlarged in some litle charitie towards any of our
Bishops, though we may be justlie jealous of this kindnesse, & feare
(if we hear'd their names) it may be placed upon persons inclined
to your interest, rather then commended to your good opinion by
their merit. But whoso'er they be yon meane, we know you never
prike any in the list of the learned but the best read men in Synops's
 and

and systems in Common place books, and Centuries, or general
 Volumes, select Reformed Fathers, whom, in a sillie way, often in-
 mee you perswade your Disciples to be the more proper men be-
 cause standing (you tell them) upon the shoulders of the ancients,
 when, if set on even ground, the longest arms they can make in
 true learning and eloquence, will not reach halfe way up to their
 girdles. But to proceed in some answer to your question: The Way
 now therefore speaks to you of ignorance, because your Presbyterie para-
 with the greatest incentives and encouragements of studie. There-
 fore of *sinners*, because it quits those dignities which give prece-
 dence to their persons, and draw reverence to their function. The-
 refore of *begetrie*, because it diverts the Ecclesiastical revenue, and
 makes you but stipendiaries of the people. Of this very conciselle,
 yet fullie hath his late Majestie admonish'd you Chap. 17. of *Engl.*

Book. How you would shew that you were not ignorant, but that you
 He that surveyes impartiallie the multitude of good Livings and
 other Clerical perferments in England which might serve as a sup-
 plement to the bad, will finde little reason for any, none at all for the
 greatest part of our Priesthood I meane those that had a title, that were *ecclesiastical*
chieftainments (as it is Can. 6. Concil. Chalced.) to be *beggarlike* &
contemptible for their want, especiallie since those Pluralists, you con-
 fesse were scarce one of a hundred that lived in splendour, as *Counts* or were *Nonre-*
sident in the Country. Such as were *apostolical* ordines, ordained at
 large, without title to any benefice or cure, the Bishop was charged
 with them till provided for. And they that complained of their povertie
 had no cause, there being as you tell us, such plentie in his palace.
 The ignorance of our Clergie (which it may be was not incomparable if we
 bring yours into the light) was never greater then when Calvin and
 Auir had some heires and successours that crept into the prelacie,
 degenerating from the austeritie of their Fathers, who because they
 lov'd not the office, never mean'd to discharge it. Yet could dispense
 in their conscience with the title & lawrie sleeves into the bargain,
 that under them they might take the revenues of our Bishops. But
 when and where we had *Austini* and *Christophorus*, *Lauds* and *Andrew's*
 never cloud was dispell'd with the rising sun, so as ignorance at their
 ascent in the Episcopate of our Church. And they that heard not
 of the great studie in these Prelates to remedie the evils brought in by the
 other, are such as Zecharie speaks of that imagine evil against their bra-
 shers their hearts, refusing to hearken, and pulling away the shoulder, and stopping
 the eare that they should not heare, and making their hearts as an adamant that they
 may not see. Those some that were most provident, you meane (I thinke)
 most pious in their families, were those I told you of that made

non ides
 scandaliz-
 ing persons,
 and qui
 prudentis-
 simi edifi-
 centur in
 rumam.

Bishops
 commended
 by the Re-
 viewer to
 be suspec-
 ted.

Presb, write
 how the
 cause of ig-
 norance,
 contempt
 and beggar-
 y.

Provision
 under E-
 piscopacie
 in England
 against the
 beggarie
 &c of the
 Priests.

Puritani-
 cal Bishops
 make an
 ignorant
 Clergie.

Cho. 7. v.
 10. 11. 12.

Our Bishop
in Purchas-
ing by his
persecutions.

a trade of their persecutions, and would dispose with any thing among the puritans but their purses. Such as these few others that I named, as they were apt to reach, so were they known to be of benevolent and good intentions, the requisites of a Bishop and accomplishment of ours, whose passion was or pretended for his person was not that which advanced him a summe to make a purchase. If the surplusage of his revenues could do it in a cheap and plentiful Country, I know not who have better title to it than he does. Though as I am informed, where I may trust meeting with a perfect & unimpaired estate, whatsoever reserve of kindness was for his person. This great purchase, you mean, was the recovery of lands sacrilegiously taken and obtained from the Church, in the pursuit whereof, he spared no endeavour, so it should seem he was well rewarded with success.

Little known
deliberations
or consciences
formed in
Presbyter-
ian preach-
ing.
Annot. 5. 2.
6. 5. 2.
13. 2. 2.

Allthough praying and praying men in the Church may well pass for a paraphrase on that which the preacher calls the doctrine of faith. Yet I wish that were the worst which Presbyteries bring when they set her foot in the House of God, and not another + of bewitching rebellions mentioned by Samuel, or treacherous. K. K, which the prophet Habakkuk calls *Sacrifices of fools*, the sacrifices of the ungodly, and that were the worst of the lot, as the original signifies here to make our own 1. Pet. 14. In whose praying or preaching (whereof doubtless we had the quintessence sent us by the Reviewer and his brethren & the nation) what knowledge there is beside that coming of tears of the Concordance helps them to: What deliver but of the lips and the tongue, neither matter nor method requiring their exercise; What wisdom, when no doctrine was proved but by Scripture wrested, I am sure not to the salvation of the hearer, & I fear to somewhat worse of the speaker; I leave to the testimonies of any sensible, sensible, sensible person that at any time was there. And for my self, that was somewhat sitting aside all animosity and prejudice, I will in the word of a Priest profess what I found more. But what else in the place of it is best known to God and my conscience, and let it be to the world to be that which makes me tremble to think of their danger that shall adventure their souls in the bottom of such hypocrisy and ignorance. To the calumnies which this trailing Babylonical calls on our Church, I answer 1. That a read for an overall the exercise of few, and why it may not be of some, after it as a read chapter & Psalm is of many where the Discipline takes place I know not. Since care is taken that where they wish no necessary preaching is waiting. Since none that are not in order may read it the office of prayer in the Congregation being in such a Clerical propensity to the ordinance of preaching. Since all that are have thereby no commission

Reading
Ministers
usefull and
justifiable
in our
Church.

tion to not preach to your faith; and why they may not go to any to
 administer the Sacraments: conferring with and catechising the
 ignorant according to their talents I see no reason. *Id est* predicatione sen-
 ding not all the Disciples up into a pulpit to make an hour or two's
 confirmed discourse. Nor had Musicians ever been converted, nor Chris-
 tians improv'd and confirmed, if *predicatione* had been no otherwise
 order'd, nor one of an hundred having abilities to draw arguments
 out of sermons, nor criticke of their judgements, nor all Presbyte-
 rians so good Logicians as to frame them. And he that yields him-
 self up to be caried with the drags of their words & wind of their
 fancies, may have as many changes in sayth as their are points dif-
 ferent in Christianities compass, being like a child *Christianismus &*
peritiamus, as St. Paul speakes, *sedes et sedes*, and caried about . . . by
 the winds of men . . . who are many that he is wile to direct him. Second-
 lie, Your first Reformers made the same use of Readers as we doe
 of an preaching Ministers, and continued them as long as necessitie
 requir'd, nor shall we any longer, if you can furnish us with as many
 learned preachers as we have pulpits, & them with stipends where
 are not likes but improprie proportionable to their abilities and
 paines. To the Churches where no Minister can be had *pastores* he must be appoin-
 ted the *pastor* as men that *distinctor* can read the common prayers and the Scrip-
 tures by your first Book. Dist. It was the late labour of no Preachers of our
 or different preaching without books, who ever respected and cherished
 men whose presence of minds and memoire served them to deliver
 prayles and readlie what they had at leisure deliberated on, and
 for the use benefite of their hearers digested into the clearest me-
 thod, and adorned with selected significant language before they
 came into the pulpit. Those who having taken that paines yet wan-
 ted the other abilitie not in their power, or some little confidence
 to command it in publike, they were at least to excuse, and condem-
 ne such itching eares as would hearken unto no sound doctrine but
 when taught after their lusts and humourous desires, more for their
 pleasure then their use. That they disparaged those of your tribe was
 no wonder, who like your selfe (that goes for one of the best) con-
 sulted little before hand with their bookes or thoughts, onlie what
 their tongues like their knives for a meal, with which so they cut
 out bread for them selves, they cut not what contemptible frag-
 ments they cast among the people. Of their best kinds of speaking
 We may say as Seneca of one not much unlike it. *Homo popularis* (scilicet)
*nihil habet vultu, mores vultu turbant, & intus sicut aures impetu rapere, in-
 cunctum se non probat assensum. . . . multum habet manueris & vana plus minus
 quam vultu.* It hath a great deale of vancie and emptinesse in it, more

Eph. 4. 14.

4. Head.
 for Readers.
 Preaching
 without
 books ap-
 proved by
 your Prea-
 chers.

Thus with-
 in books was
 to be dispa-
 raged.

Epist. 4.
 Lib. 2.

The Litur-
gie why
read.

found then substance, you may read the whole epistle, and learn I'll warrant you to preach better by it if you affect it. For *praying without booke* (all though without a comthand it may be indifferent, & you can bring no more for it then for *praying* and you sing not all *without booke* as I remember) they thought best a conformitie with Catholike Christians, whose liturgies were ever read in their Churches, and that I guesse (besides some decencie it seemes to carie with it) because they had great varietie of prayers in the exhibition of which a constant order was to be observed, between and in them some varietie of gesture and ceremonious worship, for direction in which they thought humane infirmities, subject to mistakes, might have cause some times to consult by a glance the rubrikes every where inserted. As for you that have naught else to doe but to turne over the tip of your tongue what comes next in your head and up the white of your eyes, as if the balls were run in to looke after the extravagant conceptions of your braines a booke is of no use, though I wish we had one of all the profane and vaine babbling amongst you, that we might make such unskillfull *prayers* as *foamed*; and *shew our selves approved* as well to the world as to God. The Prelates never cried up our Liturgie as the onely service of God. Who thinke him serv'd in some other Churches that have it not. Their opinion of it as a most heavenlie and divine piece of worsh, doth those holie men that compild it but the same justice which a better comparison will then

2. Tim. 2.
15. 16.

A parallel
of it with
primitive
forms; better
then with
the Bre-
viary.

yours of it with the Breviary and Missal of Rome. Your paines had not been lost in a parallel of it with the solempne services dispersed in many parts of the Bible; with the Greeke and Latin Liturgies where they are not interlin'd or corrupted with any superstition or idolatry of Rome. That you have made doth but magnifie her and oblige you, had you any Christian charitie or justice, to thanke God for preserving so much of his word & worship in her service what the Bishop intends when effected, will warrant our Church upon your principles, in most parts of her Liturgie, when shewed consonant to the most publike formes of Protestant Churches, though 'tis hard for Fathers to aske advice or borrow authoritie of their children, & for Ancients to heare wherein Iob was mistaken. That

Practical
Doctours
not yet so
much for
preaching
as Presby-
terians.
9. head.

with the young men is *wisdom* and with the *shortness of days* understanding. The King and the many well minded men, I beleave were never deceived by our Doctours, who I can not thinke ever affirmed they were as much for preaching in their practice and opinion as the Presbyterians. So much as to set aside praying for sermonizing as your Booke Discipline doth, telling us. That what day the publike sermon is they could neither require nor greatly approve that the Common prayers be publickly used, I require the na-

me

me of any that sayd the life and soul of the Liturgie was preaching, without Verbi pra-
 which it could not be inire in its parts. That he must never go in and out of the, *discre- de*
 House of God without ringing his bells (a fit allusion) the word of exhortation, *de qua*
 Interpretation and practising the names given the Temple by some of *si anima li-*
 the Jewes *Damus expositionis*, before that by God *Damus Orationis*. *turgie.*
 Though it may have been the fruitlesse practice of some, to quit *Alter!*
 themselves, as they hop'd, of the disreputation you brought them *Dam. c. 10.*
 as ignorant and lazie, to preach somewhat more often then formerlie, *Ibid.*
 till they found their ringing the bells was to scare the people from *Isa. 56. 7.*
 Church, and doubling their paines reform'd not their opinions nor *Puerile est*
 reduc'd them to their duties. They that prayed without booke be- *no mihi vi-*
 fore and after their sermons came not up to the *Presbyteriens opinion*, *detur aliter*
 that it is a childish thing to doe otherwise. Nor to their practice, To bawle *facere Ibid.*
 the first and second service of the Church. What they either affirmed *Gal. 5. 10.*
 or did in this kinde might bemore to shew your grosse dissimulation
 at all times; in making if such a difficult businesse to talke then to
 personate their owne in this of their affliction, which, when you have
 brought them to the lowest, shall never seduce them so to decline
 the envie of the people, as by ptofaning the House of God, sooth them
 in their error, styling those *divine ordinances* which in your manner
 or frequency of use (being both without precept) are but humane
 Canons and Acts, and for most part in the matter consist of *strife, se-*
 ditions, and *horrors*, the workes of the flesh, or the Diavel that dictates
 them. So that you may see, if your eyes be not full of somewhat else
 while you are *showing yourselves with your owne deceivings*, their counte-
 nance the same that is was, and themselves readie enough in *shiftings*, as
 unto as you thinke it, to ring as long as you will in the ear of the world;
 That for *Divine service in publike*, people need no more but the reading of the Li-
 turgie. Which is better furnish'd with pious petitions, occurring to
 all visible necessities (and for others emergent the Church keeps a
 reserve, and in due time ever affords a request) then any set or ex-
 temporarie prayer that er came out of Presbyters mouth. 2. Sermons
 on weeke dayes (if not festivals, wheron a commemoration of Saints
 departed is necessarie for Historical instruction, and for imitation
 exemplarie) may be layd aside by Christians that have no more time to
 spare from their honest callings then they ought to spend in the ap-
 plication and practice of what they heard on the Sunday; in medita-
 tion upon God, his attributes and workes &c in the serious exami-
 nation of their lives, and very particular scrutinie of their actions,
 secret, publike, good, bad, indifferent or miar, in sorting or par-
 selling their sinnes of mission, commission, weaknesse presumption,
 and in private repenting, weeping, praying, praying. In

*Quoniam ad virtutem
que sunt
Ministri
ab illis qui
petunt con-
sultum aut
consolationem,
quoniam con-
sistentis
Ministru-
rum &c.
Disc. Eccl.
Reformat.
Regni
Frane.
Can. 25.
Catechi-
zing better
the n. preach-
ing in the
afternoon
found.
9. Head.
Forenoon
sermon con-
venient but
not abso-
lutely neces-
sary See
Book. Re-
form. Vol.
3. Book.
Sermons
not to ex-
ceed an
hour.*

conferring closettie with holie men, chiefly their Priest and pashour
 of their soules, laying open before him their doubts, distractions
 infirmities & perverse inclinations & Invisiting the sicke, strenght-
 ning the weak, considering the poore and placing charitie with
 prudence; condoling with and comfortting the afflicted; Compo-
 sing controversies, reconciling differences, designing and enter-
 prising Heroicke exploits for the just advancement and honour of
 the King, and publike advantage of Countrey, Citie or Parish where-
 of they are Members Finallie, acting all (of which these are not
 halfe) that concernes them in their publike and private capacitis.
 And when all is done, not before, in what leisure is redundand, let
 them in Gods name, call for a weeklie or daylie sermon, and (where
 the Priest hath discharg'd as much more of his dutie, and findes in
 himselfe abilities to compose such an one as with confidence or ra-
 ther consciences he can speake it) let them have it. 3. That *Sundayes
afternoon Sermon* is well exchanged for catechizing children, instruc-
 ting them in their principles of Religion and acquainting them with
 the doctrine and discipline of the Church, to which they ought to
 adhere when they come to their choyce at yeares of discretion which
 is the custome of some Presbyterian Churches abroad and either
 hath or should have been tonge since of the Scots. 1. Book: *Disc. Ma-
fore even must the word be preached and Sacraments ministered, and afternoon must
the young children be publickly examined in their Catechisme in the audience of
the people.* 4. That on the Sunday before noon sermon is very convenient (a-
 buses being redressed) and must be while and where enjoined. Yet
 in Nations converted to Christianitie by the preaching of the Apost-
 les or Apostolical men, and so fullie confirmed as no reasonable
 feare may be of their apostacie, since the infallible spirit is not
 cooperative with all, it with any, and where, as among the
 Presbyterians, the noxious spirit of delusion in the mouthes of
 very many preachers, it's farre from being necessarie to salvation,
 that care must be had lest it bring damnation to the hearers. 5. That
 where some learned Scholars, or honest industrious Ministers, not at
 pleasure, but publike appointment, on festivals dayes make a sermon,
 or have an *oration* (for little difference need be about the name, and it
 may be't were better to have less in the thing) it would be shew, not
 exceeding an hour, according to the *Cant. pateras*, which is likelie
 to be the best in the Kingdome, and for the most part hath come near-
 rest the most approved example of the primitive Fathers, as may be
 seen by their sermons and homilies that are extant. And it should
 seeme Presbyterie, aswell as Episcopacie, hath found some incon-
 venience in Sermons that were longer which produced the 34. Ca-

men in the Provincial Synod at Doer 1574. *Admirari* verum non a whole large communion; *quia ultra hunc non extendit*. 6. That spirit and life for edification, since extraordinary superabundances were rare, have been heretofore attributed to such discourses principally wherein the Canon of Scripture hath been interpreted by no private enthusiasm, no partial addition to one mans opinion how eminent soever for his gifts or good life, but by the Catholike tradition of the Church, that is the consent of most holie men in it throughout all ages and places as much danger having been from the Jews (& may be now from Iudaising Scots) by bad glosses, as from heretical Christians by Rhetorical discourses on Scripture... *Iti de a peritima, diacon thoma graphen. huius itaq; carni capiti non perfectum est a peritima...* *Relativum de pavidis diacon theologiae cui augustinus...* But what spirit or life hath been found in that lectures consisting of non-coherencies, hesitations, tautologies &c (notwithstanding all the gappings and grooves or other artifices used to put them off for divine outcries and raptures) let them speak that were edified, which I was not, I assure you, by What I heard from you and the brethren that brought the Scotch Evangel to us in this Countrey. 7. Though the Canon be strict, the practice was not, so much as at Court, for bidding prayer before (for after Sermon that for Christs holie Catholike Church and the Collects appointed, are not such, if you remember) some it may be knowing his Majesties minde, which now is published, *Iti de carnis aperi a quor, modest, discrete et laudabili est a peritima* give voice in publick... she better to see and enter their own and the peoples affections she professes confessions. Those that take themselves obliged to keep to the letter of the rule were satisfied as well in the reason as lawfulness of the command. Being therefore well assured that the Lords prayer is, as the Fathers call it, *unus agnoscimus*, a complete prayer comprehending the summe of what petitions soever were fit to be presented to the Father, (which none knew better then the Sonne) That the people might be inform'd what at such a time they are to ask, and what, making in sayth, they might hope so receive, the Minister commands them in the name of that particular Church to which they are to submit in all publick duties or so renounce her communion, to pray for her after Christ holie Catholike Church, for the King and his Royal families His Council, all inferior Magistrates &c. And because after the Litanie and so many several prayers relating discordant to these particulars he mentions, it is neither necessarie, nor convenient at all, to double the time in repeating or paralleling the former: he calls upon them to joine with him in that short prayer which very effectually comprizeth all can be asked, saying the Fo-

*At this li-
fe and edi-
fication in
Scripture
is interpre-
red as in
Rhetoric
without in
Tunc
Lit. ad
heret. cap
2.
12. Chas.
Hic
march. 2.*

*Bliss of
bidding
prayer be-
fore
Sermon
the Church
cap. 16.*

and

and

the

*Vt non in-
veniamur
diffordes in
ingressu ad
proced. ante
concionem
faciendam
visum fuit
mitte in for-
mibus ver-
bis uni-
Concio et-
iam finietur
uniformiter
verbis
Marc. c. 6.
No prayer
for the dead
in our Ca-
non.*

*The Church
of Scotland
hath had, a
liturgie not
onellie for
helps but
practice.*

*Knox Hist.
1. B.*

ther &c. But as touching the Church limitation of us to the *Pem-
noster* before, & her approving the *Gloria patri* &c. after the sermon,
I see no more in it, then in the 33. Canon of that Council of Dort
which I even now mentioned: *Praying for the welfare of soules departed* &
controversie y^et depending between Protestants and Papists, hath
ever impudentlie and falselie been attributed to that Canon on pur-
pose to delude poor people so rathlie opinionated of their Presby-
ters that told them so, as they thought it derogatorie to their cre-
dit to search the truth. Or so grosselie ignorant as unable to distin-
guish between *praying God for the welfare of*, and *praying him for the ex-
emplarie lives of* and the heavenlie reward conferr'd on *the soules of*
the Saints departed. Wherein nothing need be argued when those of
a sceptical conscience will not be convinc'd, and those that are præ-
judic'd will not be reform'd, & to such no more is to be sayd, but *si de-
cipi volunt decipiantur*. For private prayer, if personal, the *Praetores* ne-
ver hitherto prescribed any forme, leaving people to themselves
who are private to their owne wants, and to the direction, not in-
junction, of their Priest. But if congregational, though but in Par-
lour or Closet, no colour can be brought why an house should con-
fute a Cathedral, or *extemporaria non sensu* take place of the ancient and
well advised prayers of Holie Church.

You can not be more loth to confesse, then I am hard to beleeve
that you ever were guiltie of more conformitie to ancient Christians
in your publike worship then opinions; Yet when I consider what
establishment our Religion received in Queen Elizabeths reigne, &
what advancement your schisme unhappilie had by her misse placed
assistance, I can not satisfie my selfe how in policie or conscience a
Princesse so fam'd for devotion and wisdom could professe and pro-
secute such seeming contradictions, and without some humane as-
surance of your conjunction with her so liberallie contribute to-
ward your pretended reformation to the utter demolition of her
owne. Therefore upon good enquire, I am faine to lay my diffi-
dence aside, and have where withall to confirme the *Warner* in his be-
leefe, discovering first your negative Remonstrances and sentenci-
ations of Rome coincident with (though more violent and particular
then) ours; Your superintendents aequivalent to our Bishops; And
whiche as all in all, upon Buchanans record, your subscription to a
communitie with us aswell in Ecclesiastike as Civile affaires. This
your *Maintainer of the Sanctuaries* tells us was done in the yeare 1560. in
the infancie, or before it rather, in the first conception of your Dis-
cipline. Yea, two yeares before that, not long after your Lords
and Barons professing Christ Iesus had subscribed your first Cove-
nant

nant in Scotland, they convene in Counsel, conclude on several heads whereof this is the first. *It is thought expedient, advised and ordained, That in all parishes of this Realme, the Common prayer be read weekly on Sunday, and other Festiual dayes publickly in the parish Churches &c.* In the first occasion & petition of the Protestants of Scotland to their Queen Regent this was the first demand. *That they might meet publickly, or privatly in their Common prayer in their vulgar tongue.* And that this may not be set to the account of your Temporal Lords, or some imperfect Members of your Clergie, because I. Knox your Holie head was at this time disjoined from that sanctified bodie, the same care is afterward taken for Kirkes in your booke of Discipline in selfe without any intimation of your purpose to tolerate it *onlie for helpe and direction*, being a forme prescribed, liable to the peoples superstition as ours, otherwise then as you approved the omission of it on publicke sermon dayes. And your Maintainer sayth, *without doubt it was the very booke of England. Your Church having none of her owne a long time, I would not have you mistaken, no more then you would have the Bishop, whom you so carefullie informe. (I feare against your conscience) as if I imputed this to you for any more then a politike compliance, to effect your owne ends by Q. Elizabeths armes, which being in a good part accomplished you altered your Liturgie both in substance and use, changed our prayes for worse, and those you neither enjoined by law, nor supported by the generalitie of your practice. Thus from petitioning for Common prayer to your Queen you came about at length to condemning it among your selves. This for the Historie of your hypocritical conformitie with us to worke your owne designe, and inexcusable defection from us when that was done. Touching your feigned approbation of set formes for rules, and service in beginners, I am to aske you 1. What inducements their can be for improvement of supernatural gifts, What formes for progresse in extraordinarie graces? 2. If there be such why they serve not as well for the benefit of tongues as utterance, and whether the Apostles before the day of Pentecost had any preparative to that descent of the spirit upon them, if they had not (the difference of persons not diversifying the donation where or to whomsoever God intends it) why we are to looke about for helpe unto this purpose? 3. Whether this sword of the spirit can not as well cut the tongue as pierce the heart? Whether God can not without helpe as well indite words as matter, and make the tongue become the pen of a ready writer. That your set formes were published onlie for Ministers that are beginners thereby endeavouring to attaine a readinesse to pray in their familie, not in the Church, I take for an evasion scarce thought upon before now. The gift of pro-*

2b. B. 2.

I. B. 9.
head.Decl. Ch.
Se: Praef.
The hypo-
critical use,
of the Com-
mon prayer
booke in
Scotland.Set formes
of no use to
beginners
that pray
by the spi-
rit.The gift of
prayer in
the Par-
Noster.

for which you take gratis without a prooffe, I can afford you to be
 ordinarilie no other then the forme which Christ bestowed upon
 his disciples. The use of that hath ever hitherto been continued by
 their successours in the frequent repetition of the words, and analogie
 of all their enlargements unto the sense. The greatest *causes* that
 can be had by this is in a cheerfull submission to the judgement of
 that Church in whose communion I adventure my salvation, & the
 greatest *libertie* in the exercise of her words, which in Christian hu-
 militie and common reason I am to conceive more apposite then
 mine owne. Hercin I rest the better satisfied, when I see my com-
 mon adversaries in this durie so to fluctuate in their senses, and like
ringing waves in a conspiracie to shipwreck others, breaking mutuallie
 themselves by the uncertaine violence of their motion, and so in
 the end *forming one washing through their shame*. Master Baylie renouncing
 aswell formes composed by themselves, as prescribed by others.
 Master Knox prescribing such a set prayer unto himselfe, and so
 premeditating the words he was to speake, that when questioned
 he could repeat whater he sayd. Their brethren abroad sometime
 strictlie enjoining a forme compiled by others *Omni Atinistri unum
 formam publicam in Ecclesia precandi mandamus . . . Ideoque alia forma brevior post
 concitum retinenda compoisa est.* At other times leaving their Ministers
 to a libertie of a set prayer composed by themselves, or one depen-
 ding on the dictate of the spirit. *Minister precari vel discant spiritum, vel
 circa sibi propoisa formula concipere* The 4. wrongs that are pretended from
 our Liturgie to redound upon *us* *Gives*, *A Requiem*, *A Gist*, and *A*
Church, being Relatives in this businesse are inseparable by nature,
 and must fall to ground with the falsitie of the supposition upon
 which they hang. But what injuries are multiplied upon all by the
 extemporarie license of Presbyters in their prayers. Our Blessed So-
 veraigne. K. Ch. 1. hath enumerated; *the offuscation; emptiness, impo-
 sence, rudeness, confusions, flatulose, scotale, obscenities, vanities and ridiculous
 repetitions, the senseless and oft times blasphemous expressions; all these darkened
 with a most tedious and insupportable length. . . . Wherein men must be strange
 impudent and flatterers of themselves; not to have an infinite shame of what they so
 doe and say, in things of so sacred a nature before God and the Church, after so ri-
 diculous & indeed profane a manner. Nec potest ubi* (tis Master Baylie I meane,
 who hath been guiltie of most in my hearing) *is a res mirifica alius
 quam se repudare deservit: perfrices fructum operum, & ipsam non audet.* But I
 referre him to the rest of what K. Ch. 1. Brieflie but solidelie hath
 writ, and what more at large Master Hooker, to whom I may chal-
 lenge all the Scottish Presbyterie for an answer.

So great a cloud of witnessen encompassing the Scottish Presbyterie, and
 giving

S. Ind. v.

13.

Presby-
 terians divi-
 ded about
 prayer.

Hist. 4. B.

Synod Hol-
 land & Ze-
 land 1574

Artic. 38.

Term. Syn-

nod. Belgic.

cap. 11.

The inju-
 ries by ex-
 temporarie
 prayers
 Eia. Bar
 cap. 16.

3en. Ep. 40

l. 1.

5. B. of

Ecl. Pol.

giving in evidence against her as the mother of mischief too many
 yeares in three Kingdomes, your arme is too weak to lay aside the
 weights of those wicked *assaults* that must be charged on her backe, and she faine
 of sacrilege Royal *shes* so easilie begets her. The Parliament of Scotland, sure
 advocates in *denying* that they have stripped the King of his just rights
 (I speake to His Majestie now reigning His Father having unanims-
 velle argued for himselfe) because they never hitherto acknow-
 ledged him invested with any but the name, to which bare inheri-
 tance they knew him borne without the charitie of their breath, &
 which he must have had without their sounding trumpet, proclai-
 ming this for their sines as hypocrites in their markets. But to come
 close to you. This Parliament of Scotland, had it been such, as it
 was not, upon the murder of the Father ought to have been stripped
 of all it selfe, then no just rights, (no more but such as a dead man
 hath to his robes) and being a breathlesse carkasse could require no-
 thing at the hands of the Sonne. The causes to which he was stirred up
 and kept on, out of natural dutie, by no *factions* advice, were (how-
 soever they succeeded) preservative of his Fathers and himselfe, and de-
 structive to no people but the workers of iniquitie that with their owne
 hands plucked downe miserie upon their heads. The bloudshed brings
 bloudguiltinesse upon them that first opened the veine. From which
 he had no need to be purged with *bysses* that was cleane, nor washed
 whose conscience, in that particular, was whiter then the snow. Yet
 being by your *Scottish* Parliament imputed to him, (whose impure eyes
 can behold nothing but iniquities in others, and whose wicked mouthes
 are wide open to devour the men that is more righteous then themselves) the
 satisfaction they required could be in order to no exercise of his Royal go-
 vernment, nor dare they take any by the rules of your Discipline,
 which must have blood for blood, but a slavish subjection of his life
 and crowne to sentence without mercie, which had been, though
 fewer in number, yet as full in your meaning, and as effectual *equi-*
table, demands. Although this be a reprie unanswerable to your pra-
 tense. Yet I must not leave you without discovering your dimina-
 tive forgerie in Parliament Proclamations, putting *parts* of his Royal
 Government where they the while without exception. *His name* *perverted* &
facts being not hit, when new stamp, and set to publike writings by
 your hands then in actual rebellion against his person. The *scandals* in
 your Religion and Liberties required, were first enacted for an *equitable*
 demand onclie by a Convention of Rebels at Edinburgh 1667. who
 had been partly solicited, partly scared into a dubious consent with,
 and by a Traiterous Assemblie, (who had in vaine posted away foure
 Cantiffe-Cursifours, mis-called *Counsellors*, to the more loyal Lords
 decla-

Heb. 12. 1.

The Par-
 liament of
 Scott. in no
 capacity to
 demand af-
 ter the mur-
 der of K.
 Ch. 1.

Ps. 51.

Habak. 1.
 13.

Review
 changed
 the words of
 the Prad.
 The origi-
 nal of the
 oath for se-
 curitie of
 discipline.

Kn. Dun-
glas Row.
Craig.

Kn. Hist.

B. 5.

Dial. D.

Jur. Regn.

ap. Scot.

The choyce

of a King or

originallie

not justifi-

able in any

perpl.

Cum sit &

ordini na-

tura con-

sententium

& omnibus

prop. om-

nium gen-

erum histo-

rys resis-

catum.

De Jur.

Reg.

delared for the Hamiltons, aslikewise to the Neuters, to depose their Queen, and clog their future Princes's succession with this impious condition. That all Princes and Kings hereafter in this Realme, before their Coronation shall take oath to maintaine the true Religion now professed in the Church of Scotland, and suppress all things (even their sonles & consciences) contrarie to it, and that are not agreeing with it. This I take to be the fundamental law your Proclamation reflects upon, for alas the other foundation of your solemn league and covenant lies not fathom deep, a stripling of twelves yeares old can reach to the botom, and even, both, when he calls for that invisable law of God, which approves much lesse enjoines this prerequiring satisfaction from a King. For it is not Maitlands idle concession to Buchanan in his cursed dialogue upon Homers authoritie, That there was a time when men liv'd lawlesse in Cottages and caves, and at length by consent tooke a justifiable course of creating a King unto themselves that will reduce Royaltie to popular restrictions. Such stufte as this may be put off among Pagans that will hearken to the fable of Cadmus, & be wonne into a beleefe that the serpents teeth were sowed in so good a soile as that they all sprung up proper men of whose race we might have had some at this day, if they had betoke themselves to the election of a King, when for want of one they fell to civile dissensions & destruction of themselves. I demand as a Christian, and as much might a Jew, Who was the first King? Whether he was not instituted by God? Whether not with a decree touching primogeniture in the right of succession, by the first borne to propagate his authoritie and office? Whether any people in the world, more or lesse in a bodie lawfullie assembled, have been at a losse for a King to command them? & what law beside that of nature which if such as Saint Paul describes it, is somewhat hard, to distinguish from an original law of God, (and yet shall be sequester'd from our present dispute) constituted them in a full capacitie to chuse one? Who? When? Where? Open Buchanans packe, as big as it is, begirt with no lesse then the cingle of the world, and with out Ambiguous peradventures, or affirmations involv'd in quztionable circumstances, lay me out one cleare instance to this purpose and when you have purchase a parallel among your selves, Transmigration of Nations, Navigations of discoverie, design'd or contingent, New plantations upon necessitie or pleasure, Spontaneous secessions, though by supreme authoritie approved, Relegations and exiles, Extinctions of lines. Finalle whatsoever to be thought on that can separate a medley of men from a settled societe, or make an Anarchie among People, will when all are combin'd, I beleefe, lile disorder me in my hold. So that

to

to use the words of that valiant General, or take the Kings from his mouth. You declared him to be your King, but with such conditions and provisos as robbed him of all right and power. For while you pretend to give him a list, which he must accept of as from you, you spole him of all that power and authority which the Law of God, of Nature, and of the Land hath invested him with by so long continued descent from his famous predecessors. For the nature of your demand, the abolition of Episcopacie, which you confesse to be a great one (so great indeed as not to be granted but with a devastation of his conscience), the Prelates were very unworthie of their miters, if they pressed not his Majesty (were it necessarie where is so free an inclination) to denie you, though they know well enough, were your great demand yeilded, you have one nolesse behind, *securitis of liberties*, and when both were had (which God forbid they ever should be) your crueltie and guilt would admit of no lesse after-satisfaction from him for England, then from his Father for Scotland, nor your raging Devill be otherwise satiated then with his bloud. Therefore the advantage you take of his denial (though you confesse upon other mens importunate instance) makes your Predestinarian Godships no lesse peremptorie in the immutabilitie of your decree, to some Commonwealths of Kingdomes, and according to you Divinitie the meanes being as unalterable destin'd as the end, you resolve what you can (and doe well to sell us so) that he and all his familie shall perish.

M. Mont.
Decl. 1650

Abolition
of Episco-
pacie will
not give
the Scots sa-
tisfaction.

*Levita sed nimium queror
Coelosimendum est, regna ne summa occupes
Qui vicis ima*

Sen. Ham
fur.

For you that thus capitulate with Kings, have nothing next to doe but to arrive with God. Presbyterie admitting no Rival Regent, much lesse any superior, will make way to its solitarie supremacie by ruine.

*I ter ruina quartus, & vacuo volens
Regnare munda.*

Your *patiens supplicantes* were your Hage papers, which most inquisitive men have heard or seen before this time. Wherein you tell His Majesty his denial will *constraine your people...* so doe what is incumbent unto them; we know what you meane, that fatal word being scarce to be met with but having Rebellion and Murder at its heeles. Your Euangelist of the Covenant did not cant it to his Father, but sayd plainlie Reformation may be (though he with'd it not) left to the multitude whom God stirreth up [to kill and slay without question] when Prin-

P. [Jun. 1.
may 22

Henderr.
1. Pap. 10.
K. Ch. 1.

as are negligent, as they are when they yeild not their *equitable demands*, grant their *patient supplicants*, lay their heads on the blocke, and (not doe but) suffer as they would have them. *Less patientia fit furor*, Even in such meeke men as you, patience upon denial can become furie and *supplicans* after some continuances *commands*. . . And then he may have an offer of his or *their* Kingdome, as you thinke fitter to style it, but it must be with a resignation of his crowne, their Lives and estates shall be *Oretenus* for his service, when *aurum tenus* they are up to the eares in a good bargaine, taking money with one hand, and delivering him up with the other; which is the issue to be expected upon the grant, and nothing worfe can be feared (nor that if well thought on) from the denial of your demands. Therefore, to conclude, *no miserie of King nor people* should be so impolitikelie declin'd as to be desperatelie embraced. And till the essentials of Scotch Presbyterie be changed, which are undisputable destructive to all Monarchs that come among them, true *Pralatikal hearts* can not be true confederate or loyal, if they be not *obstinat* in this perswasion and beleefe.

1. H. Disf.
9. head.

Nature
robbed of
her Prero-
gative by
Presbyterie

The place cited, to which you send us for a view of your tender care in providing the parents consent to the marriage of their children, gives us a full prospect of your tyrannie over Nature, whose throne is usurped, whose prerogative trampled downe, and her Paternal Princes enthralled to the dominion of your spirit. For your *publike inhibition* of private marriages there mentioned, is not so much to ease the streame of childrens obedience to their Parents and Curatours, as to make sure that the water goe not by your mill, that due homage be payd to the consistorian power that are above them. Therefore in some cases (and we know not which you except) tis sayd. *The Minister* or *interfere* to whom (though not you, your Discipline gives the precedence and predominance) may ever in the place of parents . . . may admit them to marriage. For the worke of God ought not to be hindred &c. This worke of God is there called the touch of the heart with desire of marriage, As if all hearts so touched had Gods hand layd upon them, and the Scotch climate were so cold as all natural or carnal inclinations were frozen untill fire came downe from heaven to dissolve them. As if then, good soules they were melted in a minute, and had outrun the bounds of all selfe moderation; all rational perswasion, all love meektyrdom in a passive submission to the just rigour or unjust wilfulness of cruel parents contradicting their sodaine affections and amorous violence, For if these Flames warme by degrees at a distance (and some danger drawes on of being scorched without freeing) their duritie should prompt them to withdraw in due season,

and

Inclina-
tions to mar-
rie not all
ways de-
cline motions.

Consent of
parents.

and represent to their parents the first sense they finde of that heate, the increase of content or comfort they take in it, and with their approbation farther cherish these desires, or upon their dislike in gratitude and justice to their sufferance of many infant troubles, & slder petulancies, endure a litle hardship for their pleasures. For to change the allegorie, if children first set saile of themselves, & then call to their parents at shoare for leave to take shipping, this mocke respect would relish more of scorne then good nature or dutie. And as well may they bid adieu to relations; as when before a strong gale of winde looke for a nod or waving hand to incourage that course wherein they themselves are steering, and necessitie carying them not to be resisted. Yet no other is that *onus* which your Discipline sayth they are bound to give to their parents, the parts whereof you make these. To open their affection. To aske their counsel and assistance how their motion . . . may be performed, it speaks not of asking pardon for entreating it before approved. † You know [the Civile and Canon law are divided, that standing much upon the necessitie, this onlie on the decencie or honestie of having the parents consent. A friend of yours, that is hugg'd for his paines in opposing our Church, presseth hard the coincidence of the former with the determination in Scripture, and objects her concurrent practice with the later To tell you how * Bucer playes the strict Civilian in this businesse, whose authoritie is very oracular when for you, would it may be render him but a private opiniatour now against you. And as litle might it avails to produce the Acts of your Brethren in Holland, who seem to declare for a necessitie in their provincial Synod. *Nemo proclamabitur de contrahendo nisi prius attulerit testimonium de consensu parentum*; No more then a convenience in their National, and that determinable by their Presbyterie when controverted. . . . *Siquis autem irrationabiliter in his causis & contrariis se gesserit, se quod nullo modo vult consentire . . . presbyterium confiteatur quid in talibus casibus sit faciendum*; In this division you doe well to quit your selve of all wonted interest, and appeale even from Scripture is selfe to the Tribunal of *reason and equity*. Where yet you will scarce get your hearing before you prove that the *authoritie of Parents* is to be restrained by the many times unreasonable (though *lawfull and honest*) desires or motions in their children. As if a Kings daughter should be taken with a beggar borne under an hedge. With which instance your Presbyterie is scarce to be trusted; who it may be, are readie enough to justify the match by the eminence of his virtues, to which they may beter dispose daughters then distribute crowns, saying *Regna virtuti, non generi debent*. Epistetus that was a very good Master of his *reason*, gave this general rule unto his disciples

† *Facquet in Scripturis determinatum sit & iure Civili de consensu parentum in Ecclesiasticis rationem curis obijciunt juri Papali Canonico quo desinitur consensus parentum de honestate non de necessitate. Et quid Matrimonium debent esse libera, & non pendere ex arbitrio Affert Pat. Chris.*
 * Lib. 2.
 Dr. Reg. Chris.

ples

Dordrac.
1574. ar-
tic. 81.
1578.

The inju-
rie done to
Parents by
Presbyterie
not justifi-
ble in rea-
son.

Buchan.
Te catho-
lica: hoc
episcopatu
fchesi pa-
varetrei-
tai.

Enchir. c.

27 Teren

Andr. art.

1. Sc. 5.

Ab. 5.

Sc. 3.

1. B. 9.

head,

No obe-

dience due

to parents

requiring a

just mar-

riage,

ages,

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ties. That all obligatorie offices are measured by the relative habits of the persons. He begins with the Father as most absolute in his power, all whose injunctions and actions are to have an active or passive obedience from his children. *Pater estis; hypagagmenetai optinotei phasi parachrein hapanison, anichesthai taidoromata, paxini* If you talke to him, as Bishop, to the of a cruel parent, abusing his authority &c. He will tell you Nature hath not tied you to a good father, but a father, & your dutie must payd him in his natural capacitie, not moral *non pro agmen* not justifiable in reason, which may be call'd the office of a father to his sonne. To moderate sometimes his autocratical power by affection, & run his iron heart into the same molds with the softer metall of his childrens at least not make it the hammer and anvil whereby to fashion youth to the humourous morose severitie of age. It was upon some such advantage that Pamphilus argued in the Comedie. *Flaccine est humanum factum aut incaptum? Flaccine officium Patri? . . . Pro Deum asquithimum, quid est, si non hac contumelia est? Patrem decreverat dare sese mihi hodie, monas oportuit praeficere me ante? nonne prius communicatum opusmi.* Yet afterward Simo contrapones his improper choyce of a match misbecoming him, against custome, law, and his dutie as a sonne: *Adon impotenti esse anime ut prater civium Morem atque legem, & sui voluntatem patri. Tamen hanc habere cupias cum summo probo?* In fine Pamphilus convinc'd in likelihood by his reason, made a filial exemplarie submission in our Case. *Ego me amare hanc fateor, si id peccare est, fateor id quoque, Tibi Pater me dabo, quidvis oneris impans, impera. Vix me uxorem ducere t hanc amiserat ut potera seram.* Yet among Christians, when such submission's not found from a frenzie of love which will take no advice from Nature or Reason, I confesse the Magistrates and Ministers shall doe an act of charitie in their mediation with his father by complying with to cure him of his madnesse, and restore him to his senses. But when their Discipline makes it an act of power and jurisdiction, and that as much, if not more, concerning the Minister as Magistrate, I take it to be very *empire of aquilae*, as full as the Reviewer thinks it, and see not where, after the Scottish mode, any Church or State doth practize or approve it. In the behalfe of them that doe, he is to repair the breach of the 5. Commandement by the disobedient child, or shew us where in this particular it was dispens'd with. In case of sinne I confesse a just apologie may be made. As if the Father would admit of none but an incestuous marriage, or, to save his estate, with one in open rebellion against the King; The child must not obey, nor yet is bound where is feate of incontinencie, to live single. The supreme Magistrate ought here to take the place, & doe

know not whose biting and spurning) the Presbyterian *Tesauri* have kick'd as much as before, nor since this great severitie was threatned, could they have the face to expunge the clause that by their owne confession occasion'd it, & still stands thus in their booke . . . *Whoredome, fornication, adulterie are sinnet most common in this realme.*

1. Book.
Discipl.

9. Head.

The Bishops caution in their warrants for clandestine marriages.

In nuptiis consiruditionibus anni 1603. videtur praesules Anglicani abunde cavisse.

Alver. Dam. c. 70

Mo. 1588

Silvius Reprimens.

Synod.

Middelb.

The Review

crisshamless denial

of a known truth about

impeding civile proceedings.

Contr. E. pilam Philadelph.

The Bishops warrants for clandestine marriages were not without this particular caution against spoiling parents of their deare children. *Quod parentum, modo sint in vivis, vel alius Tutorum seu gubernatorum suorum expressum consensum in hac parte obtinuerint.* And how abundantly otherwise was provided let your brother Didoclave beare witness. If their mercinarie officers prostituted to their profit this indulgence granted upon very good reasons to noble personages, whose praecontracts, or impediments if any, were not very likelie, and it may be not so fitting to be discovered, upon publishing their bannes) this can fairly be charged neither upon the Bishops order, nor their persons, unless you would have them ubiquitous in their Courts, & omnipræscient in the actions of their instruments. Their after-dispensations with marriages without warrants I hope are not culpable, except you would drive them to a necessitie of divorce. Among them whom you call brethren heretofore those of Middleburgh did invalidate all private marriage. About which their adversaries, though consenting in the substance, call upon them for a text of Scripture, which I never heard was hitherto produced.

If he that fixeth his eyes upon the sunne, till the strength of the beames and luster put them out, should declare before the witnesses of his misfortune that he never saw the least glimpse or brightnesse of that luminarie, he were more to be credited then Master Baylie in his grosse selfe-confounding denial, that ever any such matter was attempted in Scotland as drawing civile causes upon prætense of Scandal unto a Synod of Presbyters, or that he ever heard alledged by their adversaries their impeding or repealing any civile proceedings. Whereas the first hath been proved allreadie by the Bishop out of the very words in their discipline; And the two other objected in numerous instances by most, if not all the adversaries that have published any thing against them. By Arch-Bishop Spotswood in the different cases of the Bishops Montgomerie and Adamson, A Melvin, Blacke, the Spanish Merchants &c. So that in general he is faine, to alledge against them in this language . . . *Ministrorum eo crevit insulencia, ut non conveni sua functione, lites & rati omnes (what and who is here excepted?) ad summum tribunal revocare niterentur, concilii publici (which is more then the meanest civile Court) placita resistere, Ordinum decretis (which riseth high quoad ad stomachum non facerent intercedere, &c.* Which is worse then Synodi.

nodical impeding or repealing, *populum canem contra hostem in armis paratum esse jubere*. And which includeth all in all. *Nihil denique eras quod istos iam severos censures effugeres*. The Answer by letter . . . How inconsistent Presb. Government is with Monarchie objects their interposing in a case of debt between J. T. and P. T. determined by the Lords of Session; Their discharging Munday mercates against letters Patents under the Great Seale, professeth that like infinite instances might be produced, and one more of them he brings with the several circumstances about a decree and judgement obtained by Master John Graham. In general your judicial Vsurpations are censur'd by the Authour of *Episcopacie and Presbyterie considered*. Whereof he brings no particulars because he sayth *nobodie can be ignorant that hath look'd into the known stories of this last age*. Somewhat to this purpose is in him that writ the *Trojan Horse* . . . *unbowed*. R. James's Declaration against you in the case of the Aberdene Ministers is in print. Beside many other of this nature that I have not seen, or doe not thinke on. Where Master Baylie hath strept out all this noyse, I can not guesse, if above ground. So that a lasse the *Curtisen Bishops* may passe away unquestion'd with a few innocent prohibitions in their pockets, when the *Traverse* is draw'n and the *Palliard Presbyters* discovered in multitudes at the businesse, heaping up such loades of repeales and protestations, as crush all iniquitie into scandal, & make Civile Courts, Parliaments Councel and King responsible for their sentences to the Synods.

The next injurie against Masters and Mistresses of families as it stands in your discipline (not as you subtilie, yet vainlie, advantage it) is criminal, at least so farreas it is a transgression of Saint Pauls rule, which requires all things to be done *eusemoneos* & *casa taxin*, *decencie* and in order, 1. Cor. 14. 50. Whereas for them to be brought to such a publike account, who at all other times, without personal exception, are constituted instructours of their children and servants, is not *eusemoneos*, it carries little *decencie* with it, it too much discountenanceth their authoritie, it levels their natural and politike Dominion for the time, nor have those different lines as they are draw'n in your Discipline, such a just symmetrie, as to produce an handsome feature of one person. It is not *casa taxin*, take it in what sense you will, no man will say there is a due order observed, nor any such prescription in Christs Holy Catholike Church. The same Appostle that gave particular directions in the case made no canon for this. An antecedent examination he appointed, but the Ancients interpret it more of the will and affection then the understanding & mind. Or if he meant it of both, he made every man judge of himselfe (as you doe when he is present at the ministracion of baptis.

Publike catechizing of Masters & Mistresses indecent.

1. Cor. 14.
28.
Lit. Ch. c.
p. 215.

13. 5.

me) that had before rendered a reason of his sayth to the Church; neither Presbyter and inquisitour of course nor parishoner a witness of his unworthinesse and ignorance. *Ourh heteros ton heteron ... all' autos heaaron sayth Oecumenius* which put Cajetan upon the thought that confession was not at this time required, for which he is taken up by Catharinus. And Chrysostom referres us to a text in St. Pauls second epistle which tells us what discoverie may put the examination to an end. *Examine your selves whether ye be in the sayth. Omnem prolationem querendi & inveniendi credendo finisti, hunc tibi modum statuis fructus in ipse querendi*, is intended, I beleve, as a glosse upon it by Tertullian.

De Praefir.
c. 10.

If they know not how to pray neither wherein their righteousness stands or consist, they ought not to be admitted to the Lords table.

1. Book.
Disc.
9 head.
Ibid.

Excommunication of the ignorant without warrant.
Ibid.

EXTIRPATIONIS DE ME MICROPSYCHIA EPILLA

So that the knowledge how to pray was no prerequisite of St. Pauls. Nor can we heare from him that the ignorance of other your disciplinarian articles exclude a man more from the Sacrament of the Lords supper then from the communion of Saints & Christianitie he professeth in his Creed. Beside tis easie to conceive what discouragement it brings upon such good Christians as hunger and thirst after this spiritual nourishment of their soules, and how much it derogates from that reverence Antiquitie render'd to this Sacrament and the high degree of necessitie they held often to participate hereof by such clauses as this. *All Ministers must be admonished to be more carefull to instruct the ignorant then readie to serve their appetite, and to use more sharpe examination then indulgence in admitting &c.* Which hath a different sound from the earnest crie of the Euangelical Prophet Isai 55. 1. and the free invitation made by the High Priest of our profession in the Gospell S. Luk. 14. you accounting profanely the losse hereof no more then the misse of a meale, and the disappointment no other then depriving an hungrie appetite of a diner. Our Fathers of old were otherwise minded, and excommunicated those that were peevishlie averse, not those that (being engag'd in no penance) humbly desired the benefit hereof. *Apollirephomenous tea metalephin tes eucha-* the ignorant was part of a canon at the Council of Antioch A. 341. I could adde. That you declare not what may passe among you in the Master and Mistresses answers for the summe of the law, what for the knowledge wherein their righteousness stands, without which you say they ought not to be admitted. So that the sharpnesse of your examen and acceptance of their answer being arbitrarie, much roome is left for private spleen, antipathie and passion no justifiable causes of separation from this communie of Christians, and therefore made the ground of enquirie and cognizance in every halfe yeares Synod by the Nicene Father, that such partialitie might not be tolerated in the Bishops, But whereas you excommunicate the parents and Masters for negligence when their children

dren and servants are suffered to continue in wilfull ignorance. Why not as well the *God Failers* and *Pastors* whose subsidarie care should not onelie be restaurative but praeventive? Why not such *aged women* as are not *mothers of good things*, That the *young women* be sober, love their husbands and children &c. Tit. 2. 3. 4 Why not all those in whom the word of Christ should dwell richlie in all wisdom, and they teach and admonish one another Col. 3. 16. Which being a like duties of the Text alike require your inspection, nor doth it appeare any more that you are left to a libertie of discrimination in your censure, then that for any of these defaults you may exercise it at all. Your *familie visitations*, if sincerelie intended for the inspection of maners and conversations is commendable, if done with the spirit of discretion, moderation & meeknesse. When this was practiz'd by the most conscientious Priests of the Episcopal partie (your knowledge whereof to denie by oath would looke little beter then perjurie) it was calumniated by many of your brood for gadding and gossiping, defam'd by some for more sinfull conversing. And when the generalitie of them (the Episcopal Clergie) remitted the frequencie of preaching, the studie for which they found inconsistent with this more necessarie more beneficial catechizing the people, it was nicknam'd *suppressing the word*. And when at such times as the sacramental solemnities they entred into any private spiritual communication (though advised by the Church) they were put to purge themselves from the imputation of Poperie in practizing auricular confession and injunction of penance. Your order and practice is to keep off from the holie Table not such onelie as *conjunctivus* are *grossitie* and *wilfullis*, but *divisive* (intoo strict a sense) *grossitie* or *wilfullis* ignorant. Touching which although their negligence is inexcusable, and their dulnesse pitiable, yet that your act of cruel jurisdiction is justified by no divine command nor Catholike example. If never any for simple ignorance were excommunicated in Scotland. You must be rebuk'd for transgressing your rule and failing in your dutie as your Kirke pleaseth thus to declare it. In sufferable we judge it that men be permitted to live and continue in ignorance as Members of the Kirke.

Whether greater tyrannie were exerciz'd in the *High Commission Courts* or your *Consistories*, your *equitable comparers* by this time, are not to seeke. What excessse on your side hath been evidenc'd is here resumed onelie to aggravate your fload of boundlesse crueltye by the many heads from which it issues, and the cataracts it powres upon the poor people in every parish. The *Bishops* playd indeed the *Rex* in that their Court, because they acted in it by authoritie and deputation from the King. But you and your Brethren playd the *Rebells* to the purpose,

*neikia a di-
ni sinu
adla ion a-
piscopo a-
posynagogo
egenen-
ias.*
Can. 5.
Chr. Instel.
Familia i-
fations
commenda-
ble as well
in orthodox
Priests as
Presbyters.

16. Disc.
9. Head.

*Rios in
Scotland to
get downe
the High
Commission.*

*Larg. Decl.
The Kings
palace and
Parliament
fallen with
that in En-
gland.*

*More com-
fort because
lesse rigour
in the re-
formed El-
derships a-
broad.*

*Answer by
Laster.*

*Many of
those in
Scotland
have very
unfit, una-
ble Iudges.*

when you first rioted, then rebell'd and covenanted before, er you supplicated to suppress it. K. Ch. 1. by his grace and too fluent charitie prevented the violence intended by your Parliament, though he found no thanks nor yet acceptance at your hands His proclamation being rudelie encountred with a rebellious protestation read by Iohnston. The King & Anticlerical Parliament in England that alasse joind hands in a maner, yet scarce agreed, to throw downe the other about their eares (without which the Prelates had no power, lesse then no reason (if it might be) to let it fall) have not onelie covered the poor Bishops with the ruine of that Court, but since hands and hearts were divided, the laborious Lords and Commons, without him, have pull'd the Fabrike of both Houses, and of Monarchie upon themselves. The Congregational Eldership, a thing wheresoever more to be jeerd at and lesse endured then a Commission, is enjoy'd with so much more comfort among other of the Reformed then in Scotland, as we are eye witnesses of lesse authoritie & rigour in it. And while I am writing this Replie one of the Reformed Presbyters, your Countreyman ingenuousslie confesseth to me that he thinks in his conscience the present Kirke tyrannie in Scotland (he speaks it indeed rather of the practice then rule) is farre beyond what ever could be alledged against our Bishops, or the Pope. And that if he & others of his minde took the constitution of that government every where to be the same as it is executed in Scotland they would not continue a day longer in that communion. The lawes of these Scottish Elderships taken out of Holie Scripture can not be very particular in many cases. Their Acts of superiour iudicatories doe not, can not, so specific interpretative Scandals, nor in all occurring possibilities proportion corporal punishments, or pecuniarie mulcts, in the arbitrement of which lies the tyrannie of this petie Aristocratie, and most ridiculouslie many times used in cutting halfe the haire, shaving beards &c. as before now hath been objected by others that having I beleve seen it, better know it. In the abuses by such censures, and difficultie of some cases, when appeals is made to a Synod, the Bishop tells you (which you observe not) that the shortnesse of iur consinnance can afford, the condition of the persons will afford little reliefe. Your dozen of the most able pious plowmen in many parishes, with an unexperienc'd illiterate Pastour praesiding in their Council are no very reverend Iudges in many cases. And what pitifull creatures they must be of necessitie in some places may be guesse'd untill this question be answer'd which is sent you from another Countreyman of yours, an honest able Divine. Whether you have not heard of Countrey Churches in Scotland, especiallie amongst the Saints of Argyle, where not three, hapilie not one in the whole parish could reade. Amphitryonum confessor. A very honourable bench.

bench. A Senate that no doubt would strike greater amazement (but upon other reasons) then the Romans if any foraigner should behold them. In that you say the *Episcopal way* is to have no discipline as all in any congregation, you are somewhat more hard hearted then your brethren, Who acknowledge some of the functional rubbish of your Temple building, Elders and Deacons, upon the shoulders of our Church wardens, Sidemen and Collectours, part of whose charge is to observe manners, inquire out ill livers, admonish the scandalous, and praesent them to the ordinarie. To direct them in this dutie the Bishops articles are dispersed, and an Audit held of their account at every visitation. The officials pleasure regulates not their information, which is to be as impartial as an oath can make it. His conscience commonlie is not to large, though his learning and wisdom be of greater extension then the Elders. What power he exerciseth is by law and custome. In *correctionis negotiis alia quidem faciens omnia* (excommunication is more *nifelle* and conscientiouslie excepted) *qua de jure possunt & solent fieri*. Constit. 1571. To the Presbyterian tenderness of meddling with domestike infirmities somewhat is sayd allreadie which the Answerer by letter thus avoucheth. It is certaine that a foolish man revealing foolishlie his faults to his wife, the zealous wife upon some quarrelling betwixt her and her husband, hath gone to a good Minister, revealed what was told her, and the honest impartial Minister hath censured the man, charged him with his sinne, and made him confesse satisfie, and doe penance publikelie. Here the flagrant scandal was onelie the fite or furie that broke out of a weake womans breast into a pragmatial Presbyters eares, whose heade is no sanctuarie for spiritual secrecies, but his curiositie the mine that under workes the foundation of private families, and palaces too (whereof that of Mary Queen of Scots may be a formidable, and lamentable example) and when jealousies faile of materiall truth in the discoverye, to blow them up with malicious calumnies what they can. For suits and differences incident between Pastour and flocke, Lay Elder and his neighbour, the passion upon which perverts, & blinds the eyes of the wisest men that are your Congregational or Classiall Iudges you passe quietlie by it, as having nothing to say for it.

These are the great injuries and hurts which make the Scottish Discipline scandalous to all the Reformed world being prov'd destructive to the just prerogative of Kings, the power of Parliaments, the libertie of subjects: enslaving all orders of men, where it takes place, to the arbitrarie jurisdiction of a corrupt Synod, and that commonlie moderated by the usurped Papacie of a Knox a Buchanan, a Melvin, an Henderfon, such meeke lambs as no misbelieving Jew can mis-

*Episcopalis
vultus no a-
quivalens
in Disciplina.*

*Oeconomus
testibus Syn-
odalibus
& Collectori-
bus in Ec-
clesiasticke
parochiana
rudera*

*quedam
functionum
diaconorum
& seniorum
relicta vel
positus im-
posita sunt.
Aster. Dam
c. 12.*

*Synodales
actus, quos
fidem ea-
vocant, qui
in inqu-
sitionibus*

*morum &
visitationi-
bus adjun-
guntur Oe-
conomi, Oe-
conomi sive*

*Cardiani
Ecclesiastici
ha quorum
minus est
pro eo anno
... inordi-
nate viven-*

denis,

res inquire-
re; monere
scandalosos
ordinarios
presbiteros
&c.
Ibid. Ex.
Angl. Pol.
Isai 53 7.

doubt, them to be fore runners of his Messias who hath pre-inspired this good principle into their heads. To bring their Kings rather then goe themselves to the slaughter. And wherefoe'r they get power, to seare out the throat of the shearers. and make them dumb, never more able to open their mouthes against the know'n Deitie of their Presbyterie.

CHAPTER XIII.

The Bishops exceptions against the Covenant made good, and this proved That no man is obliged to keep it who hath taken it.

Reasons
why the Re-
viewer is so
much inclin-
ed to the
metaphor
of a vomit
Four isch-
mours kei e-
vermeat ano
pharmace-
vein. . .
tons de dy-
semeas kei
mesoor eu-
sarcous ca-
to.
4. Aph. 6.
& 7.
G. moching
Compend.
Insti. Med
disc. 5.

IF I had not found the Reviewer a pretie round and plumpe Gentleman in blacke, I might have misse-thought the habit of his bodie and conformation of his parts, facilitating with some pleasure the operation of his physike, to have enamoured him with the otherwise undecent, metaphore of a vomit; But Hippocrates prescribing to his constitution (as I take it) the other method for dejection of his humours, I recollect with my selfe a triple cause that might at this time create his distemper, & in his penning force out this stoud of gall upon his paper 1. His late fruitlesse voyage by sea might still stick in his stomake, having before been for many yeares accustomed to none but land waves of his railing, the raging tumults and madnesse of the people, 2. A violent agitation of his bodie, the fixe Scottis lehu's in zeale to the cause coaching it much too furiously about the Countrey. 3. The abominable sight of his Majesties hand to diverse papers, denying the very subject of this chapter, the taking, injoining, or tolerating of the Covenant. So a Doctour in the facultie nearest hand instructs me . . . vomitum vulgè concitare traduntur . . . violentia & vehementis corporis agitatio, insueta per mare navigatio . . . imaginatio & intuitus rerum abominabilium. Beside the pleasing sent of an Irish designe then in hand might offend him, which is a fourth cause he addes and I end with, Odor rerum fetidarum &c.

As to the substance of the chapter, wherein his Lordship hath taken the Palladium of Presbyterie, (without which the successe of his other attempts had been nothing) the Reviewers stratagems (for strength

Strength of reason he brings none) are unlikelie to rescue it. The Bishop is very sensible how deep the conscience of an oath stickes in men whose hearts are not hardened against religious impressions. And how perjurie is abhorred among heathen, who have conscientious feare of punishment from their God, and a politike one too of shame before men. To undeceive therefore such as fondlie fancie because their hands were lift up, that their covenant's with heaven: And because their eyellus are open, that they walke not in darknesse and the shadow of death, He brings them first the reliefe of several propositions, which when draw'n out, will appeare to be these. *All oathes, vomes & covenants are not binding*, it being customarie among men to make the same bonds serve for iniquitie as justice & tie up secret conspiracies with the publike ligaments of communitie & peace. 2. *Those that are not obligatorie may be broken*, viz where a greater judgement solveth the fallacie of a lesse or a beter conscience seekes to reduce & rectifie a worfe. With what other false knots men are foolishlie entangled he demonstrates by the sight wherein the Covenant hath catch'd them. Their deliverance is this, if they will accept it from the hands of unquestionable truth, *That Covenant which is devised by strangers to the dishonour of a Nation, imposed by subjects wanting requisite power, and that aswell upon their Sovereigne as equals extorted by just feare of unjust sufferings, is not binding. But this is that Covenant.* Ergo. The major thus put in forme the Reviewer will hardlie grant, and yet dares not denie, but sets his foot upon I know not what weaknesse and falsitie of the Minour, the Commissioners of the Parliament of England, as he calls them) being among the number of the first and onelie framers thereof. He must be wiser then Solomon that can know the way of a Serpent upon a rocke. Yet the Presbyterian Scottish subtiltie is not such, but that we may see whence, if not by what gyres and uncertaine sinuations, it came about, and he that meetes it at Westminster may welcome it from Edenburgh, if he likes it. Leagues and Covenants are no usuall abasement of English allegiance, such copper coyne hath been no where so currant as since Knox was Minister in Scotland, whose original inscription With the image of his rebellion is propagated in this counterfeit, as he that delights in such medalls may see if he compares them. This for the thing. For the persons I denie them to be Commissioners on either side, no King, nor Clergie legallie assembled deputing them to that purpose nor indeed any of the Laitie but Rebels. They that gave life to it, Lords, Commons, or what you will, or wheresoe'r assembled, were in the very act Traitors against the King and so no part of a Parliament in the Kingdome. Whither they are called by His Majesties writ to consult about the defense nor to covenant the destruction of the Kingdome

*Vn lawfull
Covenants
not to be
kept.
Onc epior-
keing hobous
menons ien-
te para toon
shecontimor-
rian, kai
ten para tois
anthrapous
ajshynta.*

*Egar ont
omeitai, e
botan om-
nyfin enor-
kefei.*

*Per hoc ju-
ramentum
spiraciones
& conju-
raciones &
pleraque in
igua & a-
qua confir-
mari solent
Cardan.
Terein au-
tos ten
chreian en
tois anag-
catoi hama
kai timiois.
Hiorocl in
Carm. Py-
thag.
Prov. 30.
19. Cove-*

nanti ordi-
nariis min-
is in Scot-
land not in
England.

Nor can
such after-
contracts
devise &
imposed by
a few men in
a declared
partie with-
out my con-
sent and
without a-
ny like po-
wer or præ-
cedent from
Gods or
mans lawes
Ec. Ea.
Bæid. Ch.
14. proguc
bus arduis
& argenti-
bus negotiis
statum &
defensio-
nem Regni
nostri Angl.
& Eccles.
Anglie
concernen-
tibus . . .
Cum Præla-
tis Magna-
tibus &c.
colloquium
habere &
tractatum.
The extract
of a letter

and Church. The lawfulnessse of whose consension and authoritie was no farther acknowledged then it was lawfullie used, and in that act absolutelie disclaimed, the King sending for them onelie to discourse and treat with himselfe, not to dispose and ordaine, or enact any thing without him. Therefore these men, thus acting upon the precedent advice and præscription of strangers, foysted a Covenant devised by strangers, howsoever factiouslie denison'd in that Court. But how strange the advice was will appeare beter by true storie then probable divination, which being sent me in a letter from one well acquainted with these affaires of his owne country. I will saythfullie communicate as it came unto my hands.

When the Commissioners came downe from the Parliament with their letter subscribed be some Ministers shewing that their blood was shed lyke water upon the ground for defense of the protestant relligione and the letter being red in the Assembly had no uther answer bot this. Gentlemen wee are sorie for your case, bot there is one thing in your letter, Yee say yee fight for defense of the reformed relligione, yee must not thinke us blind that wee see not your fighting to be for civill disputes of the law, wherewith wee are not aquante. Goe home and reconcile with the King, bee is a gracious Prince, bee will receive you in his favour; You can not say it is for the reformed relligione, since yee have not begun to reforme your Church, yee had thryven better, if ye had done as wee did, begun at the Church, and thereafter striven to have gotten the civill sanction to what yee had done in the Church, wee can not medle betwix his Majestie and you.] Few dayes after, Sir W. Ermin, Master Hamden with the rest were invited by some of their friends to make a new addresse to the Assembly, their friends in the Assembly (after a second desire of a more gracious answer) propounded this. [Will yee joine in covenant with us to reforme doctrine and discipline conforme to this of Scotland and yee shall have a better answer,] Sir W. Ermin & the rest answered (that they had not that in their in-
struc-

(structions, but thanked the Assembly & sayd they would represent it to the Parliament of England) the friends in the Assembly told them *[there would be much time loosed ere they could go to the Parliament for their resolutions and thereafter to returne to Scotland and draw up a solemne league and covenant the danger was great and they were not able with all their forces to stand two moneths before the Kings armie but we shall draw it up here and send up with you some noblemen gentlemen & Ministers that shall see it subscribed,]* which was done.

shewing by whom the Covenant was devised.

To proceed your Rebell-Parliament desires, beside what may be gathered from your papers, were not, as I have heard, very humbly presented by the persons many times that brought them. And when your smoothest language is glossed upon (as best it may be by your rude militarie Interpreters at more distance your negative will not hinder them of being *impossions* rather then *supplications*. Religion and liberties in all the three Kingdomes were very sufficientlie secur'd by the lawes. Scottish Presbyterie is no religion but rebellion in the principles, and the libertie taken by it is license besitting no subjects, and therefore not to be desired of a King. For which if such a covenant or oath is but one maine peice of securitie (as you confesse) I leave to be judged if any judgement can comprehend the other maine peices of vassaige, for your safetie, you yet farther expected from the crowne. An *authoritie* to crave many leaves a libertie to refuse, and be of no sufficiency to impose upon the subject so long as during the continuance of the Parliament. Nor can you shew that *uncontroverted law* which gives validitie to an ordinance controverted by the King, who assumes no power of politike impossible concessions, such as treason, felonie & breach of peace are ly name with us, & covenantsing is such when against the Kings consent.

The Rebels desired were impossions.

Nullum privilegium Parliamenti concedi potest propter seditionem feloniam aut rupturam pacis. 17. Ed. 4. Rot. Parl. num. 39.

The last part of the demonstration is too true, and so farre dishonourable as it blazons the cowardize of men well principled in their religion to God and loyaltie to their King, who for the benefit of a litle fresh aire out of prison, and a titular interest in an estate, the revenues whereof must be excis'd, contributed, silt parted, twentieth parted and particulated into nothing at the pleasure of the blew-apron'd men in the Citie, and Committee plowmen in the Countrey, would desperatelie cast their soules into the guilt and curse of a covenant which they utterlie detested, and their persons into the slavery of the proud, sinfull unreasonable men, whom before it may be they fed

The Covenant dishonourable to the English.

The nullitie
of it.

Joan. Gusi-
errez De
Iuram: con-
firm. part.
2. cap. 2.
ex Alciat.
The Revie-
wers. A
dominable
falshood.

Iudic. Oxon
De sol. lig.
sect. 2.

Pf. 145.
1. 7.

Covenan-
ters take
the Disci-
pline for
Christ's in-
stitution.

with their charitie and commanded. The nullitie of this oath upon the difference of heart and mouth, is demonstrable. The very taking it being so farre from obliging to be kept, as it subjects them to the judgement of God, because not done in truth nor in righteousness. *Isai 48. Nec vero ultra quam consensum est iuramentum operatur secundum ipsum, quia tunc altius deficit in substantia, deficiente consensu, quem defectum iuramentum minimè supplet* Say the lawyers. And he that sweares to commit sacrilege and murder is as much bound by his oath, which I would faine heare Master Baylie dictate from his chaire against them when they tell him, *Iuramentum non est vinculum iniquitatis*. The especial aggravation which he drawes from the Bishops ground is as especial a lie, and as evident a falshood, as ever came out of the mouth of man, & an irrecoverable shame to the whole Presbyterie. That a Minister, Professour, their great champion & commissioner should utter it, when not onlie the penaltie of two pence hath been threatned, but of sequestration and imprisonment hath been executed upon thousands, and beside these, (because some particular must be instant'd) upon neare 100. fellows of Colledges in one weeke banishment out of the Universtie of Cambridge, this I can best iustifie being one of the number. Which was a leading case to Oxford, when in their power, and the feare of unjust suffering they threatned, her first argument against their covenant. Therefore let us leave the dishonour we were speaking of where we found it, upon the head of our Nation in part, who degenerated so farre as to take a covenant from the hand of strange rebels. no otherwise their brethren then in the inquitie of maintaining hypocrisie and license, both which they see with their selves now in thraldome to Atheisme and a mercenarie sword. And heare about them the marke of Gods vengeance in the sight of us who survive to magnifie him in his iustice, saying, *Iustus Dominus in omnibus vijs suis & sanctus in omnibus operibus suis*.

The Bishops second demonstration need be no better then the first whereby you are convicted, as bad as it is, you dare not venture upon halfe of it, but like a cunning old rat that hath before been catch'd by the taile in a trap, will be nibbling at the baite, but not enter too farre with his teeth for feare his head goe for't next. This makes you so tender of dealing with the majour, which if not well causi'd why doe not you denie it or attacke it on that sidewhich you guesse weaklie guarded? You pervert the minour, though litle to your advantage. The Bishop sayth not that in the Covenant you sweare the lateste devised discipline to be Christ's institution, but that you gull men with it, as if it were so imposing upon them the strictest oath to engage their estates and lives in the preservation and propagation of it, which is

as much as can be required for *Christ's institution* or *Euangel*, a title as strange as you make it, often given your Discipline which allreadie I have touchd at. Yet becaufe here you so confidentlie put us upon the words of the *Covenants*, somewhat not much unlike what the *Bishop* imputes I finde in the præface. . . having before our eyes the glorie of Gods and the advancement of the Kingdome of our Lord and Saviour *Iesus Christ*. . . whereby I charge your meaning to be the *Presbyteriall* Government of your Kirke, if not, I require you plainlie to denie it, and to send me this proposition subscribed by your hand. The *plur forme* of Discipline to which we swear in the *Covenants*, is not *Christ's institution*. Especiallie since your General Assemblie 1642. hath sayd. That the Reformed Kirkes doe hold without doubting their Kirke officers and Kirke Governments by Assemblies higher and lower &c to be *jura divino* and perpetual. Your brother Presbyters in England. That *Presbyterian* Governments hath just and evident foundation both in the word of God & religious reason. And the præface to the English Directorie telling you, That their care hath been to hold forth such things as are of divine institution in every ordinance. Were it not to tire out my Reader, I could shew this to be your language ever since your Discipline was framed, & thought so necessarie a truth that your denial must make Christ not so wise as Solon or Lycurgus; if he left it as a thing mutable by men, or now after so many ages of his Church to be put to the vote in their Parliaments and Synods. So sayth a friend of yours in these words. *Equidem non novi, neque credam Christum, qui Dei sapientia suis, comp. suam que omnium est perfectissima, arbitrio stultorum hominum reliquisse agendam. . . quod ne Solon quidem aut Lycurgus aliusve quis pium Legislator passeretur.* For that and the rest of your religion your Confession of faith sayth. That you are throughlie resolved by the word & spirit of God, that onelie is the true Christian sayth & Religion pleasing God &c. . . Gods æternal truth & ground of your salvation. . . Gods undoubted truth and veritie grounded onelie upon his written word. Nay afterwards you protest and promise with your hearts under the same oath &c that you will defend the Kings person and authoritie in the defense of *Christ's Euangel* and liberties of your Countrey, which is (or if it be not speake) the same with Religion and liberties in your league. Besides all which otherwhere you blasphemouslie compare both your confessions with the old Testament and the New. That which followes wherein you moderate the first article of your Covenant, imposing an endeavour to reforme onelie according to the word of God, with out introducing *Scotes Presbyterian* or any other of the best reformed, unlesse it be found according to that paterne, though it served to palliate all blemishes and deformities that were in it; To invite possiblie, some well meaning people into your fraternitie, who like harmelesse bees relishing that sweetnesse, lile thought

Ans. to the
Declar. by
the Parl.
angl. Aug.
25.

Let. to the
Gen. As-
semb. S.
Jul. 22. 1638.

Vindie. Ep.
Philadelph.
Protost of
the Nobles
men, Ba-
rons &c.
1638.

Accor-
ding to
the word
of God, a
more dubi-
ous & fri-
volous li-
mitationing
the Cova-
nants then
heretofore
in the oath
for Episco-
pacie.

1548. Mi-
nistri Regia
authoritate
compulsi
aut subscri-
bere Epali
tyrannidi,
aut in car-
ceres aut ex-
ilia abire.
Mularum
ministorum
tunc se pro-
didit imbe-
cillitas in-
flauas.
Ecce ty-
rannidi ho-
monymus
subscriben-
tiam adjec-
tione am-
igna vel
votus sus-
tinepe se-
undum
verbum
Dei &c.
Ep. Phil.
ind.
o. Guste-
ez De lu-
am. Con-
mpar. 1.
ap. 71.
ium. 5.

what poyson they left behinde for other venomous insectiles to suc-
ke out; To furnish others withan excuse (a petifull one) for using
so bad meanes to so good an end and when it undeniable proves the
contrarie (the same it may be they intended) crie they were mistaken
though now they can not helpe it; Yet it may be thcwed to be a du-
bious & frivolous limitation, the same commendation your friends
gave it when translated into an oath tenderd in behalfe of Episcopacie
by the King. First infirming that member, and so far disinabling
it from beeing part in the mater of an oath, as subjection is required
unto the reforming power in a Church. Secondlie, Quitting all that
swore it of their engagement every moment, if they see clearlie, or
judge erroneously, your reforming Principals to digresse from that
path. Thirdlie, either supposing your reformed religion in Scot-
land to be allreadie conform'd to that paterne, or else enjoining to
swear contradictions. Lastlie, If leaving every man to judge what
is according to the word, and to endeavour according to that judge-
ment, imposing an oath productive of confusion there being as
many mindes as men, scarce two united in one touching *Doftrine*,
Worship, *Discipline* and *government*. The first might be illustrated &
argued from the fallibilitie and uncertaintie in the Reforming power,
a main'd Parliament & an illegitimate Assemblie then sitting, whom
I could not be assured to have the spirit of God so illuminating their
min'tes, as whereby jointlie to judge the same reformation according
to Gods word. Secondlie as uncertaine should I bee, setting aside all par-
tialitie and passion, that they would declare what they so judg'd, a-
gainst many of whom, if not the most having a well grounded præ-
judice, whether just or no matters not if not know'n to me) I could
not sweare *de futuro* a conformitie to their acts. In which cases wise-
men advise us to abstaine Ten apochen tou omynnai proflattai peri von
endechomenoon, kai ariston ter eubaseous echomenon to perai. Hierocl. in Carm.
Pythag. and Iuvani. *presumitur certioratus & deliberatus accedere ad alium*
super quo juras, sayth the Lawyer. The second is strengthened suffi-
cientlie by your words which oblige the Covenanters no farther then
he findes your great worke proceeding according to Gods word. The suc-
cesse whereof if no better then in your Discipline and the Directorie;
will keep no man in his Covenant, Gods word præscribing many
parts of neither. The Third is evident from the very clauses in the
article, where first an oath must be taken to *præserve the reformed religion*
in Scotland, which if not according to Gods word, is contradicted in the
next that enjoines reformation onelie according to the word And if it be
then that is it wherewith a uniformitie must be made, and yet you
tell us there is no such word, nor any such mater in the Covenant, About the
last

last let every man speake his minde as freelie as I shall mine. That I hold no Presbyterian government, Scottish or other, according to Gods word That I have read of much dissension among your selves in former times, and heard of some in later. That all Papists; all orthodoxe persons in the Church of England are jointlie for Episcopacie in the order, as according to Gods word and separatelie for it in the jurisdiction and discipline, neither holding all parts of it exemplified in the word, & so not applicable unto it, & both not the same extensive particulars in the ordinance and exercise of the Church. Besides such as you call Socinians, Sectaries, & separatists, whether individual or congregational. All which having distinct opinions of Doctrine, Worship, Discipline and Government according to the word, if not concentrated in the sense of the House or Assemblie but left to their severall endeavours, are sworne among them to delineate a pretie implicated diagramme of a Church. But for a farther answer to this article of your covenant. I remit you to the solide judgement of the Universtitie of Oxford. As likewise to that of several learned men in the Universtitie of Cambridge, who joined in one minde, & published their refutation of the whole treacherous league A. 1644. Onelie I must adde what persons of knowledge & integritie say they will make good. That your Covenant came into England with some such clause as this. *We shall reforme our Church in doctrine and Discipline conforme to the Church of Scotland.* Whereof Master Nye & his Independent friends fairlie cheated you, making that be rased out and this inserted which we treat of. By which trick they have pack'd Presbyterie away, and yet pleade with you in publike, That they still keepe the Covenant and goe on to reforme according to Gods word.

*See Surv.
of the pres.
holie Disc.*

*Vid. Disc.
cur. Eccles.
Disc. Rump.
edit.
1584.*

*The Cove-
nants how
the same
with that
of K. I.
1580.*

*K. Ch. 1,
Larg. decl.
1639: pag:
177:*

The second ground of the Bishops demonstration is no evident error, it being an evident truth, That the principal Covenanters, Noblemen, Gentlemen and Ministers in Scotland protested to Marq. Hamilton His Majesties Commissioner 1638. when it was objected that their Covenant with their new explication was different from the sense of that 1580. because it portended the abolition of Episcopacie. *That is was not their meaning quite to abolish it, but to limit it,* holding out in the most material point an identitie between them. That they assured many who made the scruple, and would not have come into their covenants, unless they had forsolv'd them. That they might sweare the same confission, and yet not abjure Episcopall government, which the three Ministers in their first answer to the Divines of Aberdeen positively affirmed. That thus they abus'd many, with an appearance of identitie in the mater and similitude in the end. And themselves frequently confessed that this Covenant was nothing but that general one applied to the particular occasions at that time. It is as certaine that

*Protest. ag.
Kings Pro-
clam. 1638*

*How is dis-
fers from it.*

that the Covenant of the Rebels in all the three Kingdomes 1643. was held out at least to them in Scotland that toke it, to be the same with that they toke before, otherwise then as it must be againe applied to a conjunction with their brethren of the other two Kingdomes. Nor was there any other new emergent cause, nor was that one for any new Covenant (and you are not so multiplie *solemn oaths and Covenants*, you sayd, *without necessitie*) Nor is there in this the sense of any one clause that is not in the other as it concern'd your owne Nation. And the enemies with their practices, against whom and which you fram'd it, you professe to be the same, though now increased, in your praeface. All which have elements enough, beside an *airie sense*, to make up your grosse error or affected falshood in denying so demonstrable a truth. Yet that notwithstanding this imposture there is a real difference in the triplie respect which the Bishop speaks of was never hitherto denied (as I know) by any Episcopall writer which are many that occasionallie have mention'd it. So that his Lordship *is not his owne vine* but your fingers that will be meddling with his worke, for which he may expect and will have due *thanks* from his friends that rightlie understand him. For howsoever indeed that short confession was at first not onelie draw'n up by the Kings command, nor freelie subscribed with his hand, but obtruded violentlie upon him being devised by a partie of seditious malecontented Noblemen and Courtiers (made such by the Clergie that were worse) against Esme Earle of Lenox, who they hoped by this test would be discovered to be a Papist, Yet the King made a very good vertue of necessitie, and since he must impose it first upon his familie and afterward upon his subjects, being supreme could and did it in his owne sense, though it may be, oppositie to theirs that made it, the ambiguitie of the words tolerating both. To which, in that sense, he praixed his Royal authoritie, whereas your later Covenant in yours was absolutelie against his sonnes. That in his sense was for the lawes of the Realme, the preservation of Episcopacie, This against them for its utter extirpation. That to maintaine the religion established, which he did to the uttermost of his power. This to its destruction which it is in effecting, though it spoiles in the casting that golden calfe you intended to set up. So that *the words themselves* which doe not more *flatlie contradict* the Bishop, then they are *contradict* by your workes, are not so expresse for the Kings authoritie, the law of the realme and religion established, and wherein they are, such an abstruse meaning have they, as he that takes your league is *eyes a-gone* *mysterie*. the dull creature that ignorantlie carries all the mysteries of your iniquitie on his backe.

In the next paragraph is nothing but a branch or two of your former wild discourse, & therein a nest of small birds chattering what we often heare to no purpose, or never to lesse then here having no significancie at all in answer to the Bishops *Memens*, which recognizeth Q. Elizabeths indulgence, to whom your prdeceffours scraped and whined for militarie assistance & (to say no worse) undeservedlie had it *without imposing the Discipline of England*. Whereas you (to use the words of K. Ch. 1.) *are not to be hired at the ordinarie rate of auxiliaries* [much lesse borrowed or bestowed] *nothing will induce you to engage still those that call you in have pawned their soules to you.* The *Discipline & Liturgie* (which you quarell with some times because different from the English) was *obtruded upon you by no other craft and force*, then a plaine legal injunction; Deliberated on from the time of K. James's investiture in the crowne of England, approved in a general Assemblie at Aberdeen 1616. (the Liturgie I meane, the Discipline having been received long before) read publikelie in the Kings chapell at Haly-rudhouse ever since the year 1617. not onelie without dislike but with frequent assemblies of the Conncel, Nobilitie, Bishops and other Clergie, Iudges, Gentry, Burgeses, women of all ranks. In several other places in the time of K. Ch. 1. The alterations (which were not of such moment as to be met with opposition) were partlie made generallie approved by the Bishops and principal Clergie in Scotland, who in the exercise of it were enjoined to proceed with all moderation, and dispense with such for the practice of some things contained in the booke, as they should finde either not well perswaded of them, or willing to be informed concerning them, or did hope that time and reason might gaine a beter beleefe of them. How otherwise your Discipline was obtruded upon the English, what free long and deliberate choyce they used (beside the sighes and groanes of many pious soules hurried into prisons or dispersed in a miserable exile) your owne Scots Cushi shall beare witnesse. Who, out of no ill meaning to your cause, reveales the truth of your tyrannie from the beginning.... That upon your second coming in it was, when some of our Nobles tooke occasion to supplicate for a Parliament, which the King *scarce durst denie* for the Scotch armie, nor the perpetuities of it afterward for no other reason.... That when it came to armes the Scotcs could not sit still in conscience & honestie whereupon they sent a Commissioner from their Synod to the English Parliament 1642. to move them to cast out Bishops, Then others to the King at Oxford to signe all propositions, which because he would not doe, they resolve to assist their brethren against him, whom they call *the common enemy*. The formalitie of an invitation was

*Epiphyl-
des sans offi-
kai stomyl-
mata chelli-
danon
monesia.*

*Eta. Buria.
Ch. 14.*

*K. Ch. 1.
Larg. decl.
p. 15. &c.*

*The En-
glish Disci-
pline long
since feild
by law in
Scotland,
and the Li-
turgie there
used*

*The Pr. Sco-
tish never
so in Eng-
land, but
obtruded.
Mot. Brit.*

*Vix aude-
bat rex eis
de postulato
abnuere
propter Sco-
tos &c. p.
28.*

Vocatio- used to this purpose, but their inclination and resolution had pass'd
nem lubenti- before. And indeed your Assemblie 1642. confess'd an obligation
crimine am- lay upon them to encourage and assist so pious a worke, but not as
plectuntur you doe here onelie out of brotherlie concernment, but for securi-
ut postea i- tie of yourselves, because without it you could not hope for any
dem primi long time to enjoy your owne puritie & peace, which had cost you
proclives. so deare.

pag. 4.

Answ. to
the let. sent
by the Mi-
nisters of
Engls Aug.
5.

Pf. 62. 9.

The power
of the Mi-
litia is the
Kings.

Ex.

Barth.
Ch. 10.

H. Grav.
lib. De Am-
sig. Reip.
Barth.

The Bishops following grounds, which he makes good to be de-
 monstrative, doe not therefore betray the weakness of because they
 adde strength to the preceding. What wind is in them you follow too
 fast after, and seid as greedilie upon as *Epluraim on the East*, which tur-
 nes to the same bad nourishment in you both, increasing lies and some-
 what else which you may reade Hose 12. 1. And were the *sestie* hand
 infensible of their substance, they would preponderate your answers
 which are as *deceitfull* upon the *weights* as he that made them, and *alto-*
gether lighter then *vanitie* is selfe. For not a proposition is there in pro-
 syllogisme or syllogisme that is seemes you can denie, though you
 scarce any where shew ingenuitie to grant. For the second, which you
 thinke so hard to prove let it be adventur'd thus. *For thus by covenants* di-
 spofeth of himselfe and armes contrarie to the established lawes, which by the Kings
 rights in him he is obliged to maintaine, dispossess of them against that right. But
 every Covenanter dispossess &c. For the established lawes enioine him to
 defend the Kings person without limitation or reference to religion,
 at least not to fight against it, which the Covenant by your practice
 interpretation doth oblige to. Where the power of the Militia resides His
 Majesties unanswerable Declaration for the Commission of array
 will best satisfie you. And himselfe tells you *trulie* *it is no lesse his un-*
doubted right than is the crowne. In the exercise of it though the Parlia-
 ment be not excluded, yet their power is never legalitie considera-
 ble but when they are, as the bodie with the soule, in *flam conjuncta*
 with the King. Defense of liberties hath no law to arme them against *prero-*
gative, nor is there a cause imaginable impowering them to take up armes
 against a partie countenanced by the Kings presence which can be according
 to no law but what is call'd such by rebellious people that offer vio-
 lence to Royal rights. If any such there be, let us have but one impra-
 gnable instance and we'll shake hand, I beleieve you are not much
 in love with that old custome of the Frisians, long before they be-
 came Presbyters, who chose their Earle carying him upon their
 bucklers, and crying aloud, *Hac est postus Frisia.* You can now a
 dayes beter indoctrinate them according to the custome of your fac-
 tion, when prevalent, which is to admit no new King but at the
 swords point and there to keepe him, crying after this manner, or
 some-

somewhat like it, in your proclamational libells; *Plac est libertas Presbyteriales Scotia*. Yet your Commissioners when in the mood can present the hilt to his hand, and argue with both houses, as they did upon the new propositions, why the power of the militia should be in the crowne asking. How Kings otherwise can be able to resist their enemies and the enemies of the Kingdome, protect their subjects, keep friendship or correspondence with their allies. . . . asserting that the depriving them of this power roots up the strongest foundations of honour and safety which the crowne affords, & will be interpreted in the eyes of the world to be a wresting of the scepter and sword out of their hands. So that the Bishops friends may take from yours as well as from him the same demonstrable conclusion he layd downe, And this for all the Kings acknowledgements, which was never any of the Parliaments joint interest in his authoritie against his person, which is the true case though you shamefullie conceale it. Nor did His Majesty so put the whole Militia in their hands as to part with his right when he bound his owne from the exercise, Nor was he sure he was not or might not seeme to be perjur'd for his courttesie (which all Kings will not hazard) though he layd the guilt or dishonour at their doores, whither God hath brought already a portion of their just punishment that constraind him, saying, *I conceive those men are guiltie of the enforced perjurie (if so it may seem) who compell me to take this new and strange way of discharging my trust by seeming to desert it, of protecting my subjects by exposing my selfe to danger or dishonour for their safety and quiet.* Therefore what thoughts he had of your parties meddling with the Militia may be best judg'd by his words. How great invasion in that kinde will stire rebellion in a Parliaments, when there's any (as there was none, at that time nor since) shall be told you when the Bishop gives you occasion to demand it. Or if you can not stay so long, I must send you againe to the judicious Digges to satiate your too curious and greedie appetite of such fare as will not well be digested in many Romances. To the nulling your Covenant by His Majesties proclamation you say nothing because it separates him from the partie to which you attribute all malignance, and you know you can not securelie medle with him but in a croud.

In the Bishops second demonstration we must be beholding to you for giving what you can not keep with any truth, which more awes you then confidence. That where the matter is undeniable unanfull the oath is not binding. The application of which up to your covenant will be justified when brought to the touch by Gods lawe or the Kingdome's. But your first summon is before reason, which helps you with no rule. To lay aside what might be otherwise rectified, were there cause for't. Nor any evidence that the burden of Bishops and ceremonies was so

Answer to
both Houses
Jan 1647.

Edw. Bacon.
Ch. 10.

Bishops and
ceremonies
no burden.

See Treat.
of Cerem.
before Com.
abolish'd.
Hookers
Ecl. Polis.
Dr. Tayl
of Episc.

Bishop
Andr. let.
to Molin.
&c.

To paro-
naci bari-
tois hype-
crites. Thue.
Salust. Bell
Casil.
Parliamen-
can not re-
forme with-
out the
King.

heavie as to presse you into the necessitie of a Covenant. This his Lordship need not offer to dispute, since the King ever offered a regulation of that order and those rites by the primitive paterne wherein it otherwise differed then in a necessarie, innocent compliance with the politike constitution of his Kingdome. And the Church had render'd all rational satisfaction as well for the ceremonies retained as those abolished. And both by particular men most eminent in learning and judgement had been unanswerable maintained in every graine or scruple that could be question'd or complain'd of. Yet the present government, how light soever, is burdensome especiallie to men that looke for advantages by the change. And the worst of men can seeme as serious in complaints as if their vertues had been the onelie martyrs to crueltie, and the very common hackneyes for oppression. *Quid reliqui habemus prater miseram animam* came out which a sad sigh from Catiline before his bankrupt Comrades, who had left no such subject for rebellion to rhetoricate on, if their lives had been as good pawns in the midst of their prodigalitie as their lands. This your method of reformation, whereof the Bishop complains for which you plead custome, failes not onelie in the maner but of the power, the most material requisite to effect it. And the high path way is not so ordinarie as you can name the Parliament that ever trod in it before. We in England having no such custome, nor indeed any where the true Churches of God as to alter religion and government without the King. To your question which ever shewes fraud in universall, I particularlie answer, and to our purpose 1. That the Houses of Parliaments are not to begin with an ordinance for a covenant or oath, so change the lawes of the Realme to abolish the Discipline of the Church and the Liturgie lawfullie established, by the sword (which are the Bishops words) before the Kings consent be sought to that beginning, much lesse when his dissent is foreknown of that and all proceedings in that kinde 2. An ordinance of the Lords and Commons (without and against the King) is no good warrant to change such lawes during the sitting of the Parliament. 3. No law nor lawfull custome of England debarrs the King by dissenting to stop that change. Untill which three assertions be refuted in law, it will be needlesse to debate the qualifications and exceptions, which can be none of moment in this case against the Kings consent requisite to turne an ordinance into a law. But you take His Majesties concessions to have prevented all can be sayd in the prayers case. Behold you that kindled the fire in his breast here compass yourselves with the sparkes of his consent which charitie would have suffered to expire with the breath that brought them forth, or buried in his ashes which they made. Yet can not you walke by the light of this fire unto the full accomplishment of your ends, His succellour being not yet

Isai. 50 11
The conces-
sions of Ch.
3. not so
large as
pretended.

con.

conveighd into any such place as Holmebye or Carisbrooke Castle where you would have him, some such fatal hæreditarie confinement being the fairest apologie (if any) when he should subscribe so many of your unconscionable desires, and write after his Father in the extremitie of misfortune, who as little intended what himselfe accounted his failings for his copie, as he desired his undeserved miseries should be a patrimonie transmitted to him by your hands. As to the obtaining of what is lacking, your way is not so faire, in which visiblie lies the same Scripture, *Antiquitie, law, reason, conscience and honour*, which heretofore hindered your journey to the end of your hopes, the obtaining His Majesties plenarie consent. Who did not agree to, if you meane *approve of the rooting out Episcopacie in Scotland*. That he gave so much way to such wild boares as were in your Presbyterie to doe it, he afterward repented, and you rewarded him not so well, as that his Royal sonne should be encouraged to purchase forow at so deare a rate. 2. He was not willing although he yielded to have them *purged of the House of Peeres in England and Ireland*, out of a generous scorn of your uncharitable suspicion that he would have them there onelie because he was to make use of their votes in *State affaires*. 3. He divested them of civile power, hoping to perswade such as your Lay Presbyters, by the objections made against them, out of the *Ecclesiasticall* which they more irrationallie usurped. 4. He joined Presbyters with them for ordination, because he found it before seldome administered without them. But he never made them coordinate in, nor æquiparticipant of that power. He joined them for spiritual jurisdiction, as being a fit means to avoyd... partialities incident to one man. And tyrannie which becomes no Christians, least of all Churchmen. And thirdlie to take away from them the burden and Odium of affaires, which was a courteous diminution in such times. How sacrilegiousely you rob the Temple of Memorie of the pillar he set up in the period of your Treatie; and erect in the place an impious calumnies of his abolishing Episcopacie totallie, name and thing will be seen by part of his inscription or ultimate answer to the Rebell Commissioners paper about the Church. The words are these... His Majestie doth againe clearely professe, That he can not wish a good conscience consens to the total abolition of the function, and power of Bishops, nor to the entire and absolute alienation of their lands, as is desired, because he is yet perswaded in his judgement that the former is of Apostolical institution; and that to take away the latter is sacrilege.... And if his two Houses shall not thinke fit to recede from the Boldnesse of their demands in these particulars, His Majestie can with more comfort cast himselfe upon his Saviours goodnesse to support him and defend him from all afflictions, how great soever, that may befall him, then for any possible consideration, which may seeme to be a means to restore him, deprive himselfe of his inward tranquility.

K. Ch. 2.
not obliged
to conform
them.

Ex.
Basil.
Ch. 17.

Ibid.

Nov. 18.
1648. as
Newport.

K. Ch. 1.
immoveable
from
Primitive
Episcopacie.

Ex.
Baria.
Ch. 17.
Answ. Nov.
11. 1648
Newport.
Nov. 20.

*Vna opera
adur attra-
menta can-
desacere po-
sules. Pl.
Mostel.
The Revi-
wers sophi-
strie.*

*quillies of a quiet minde. And some of his last words were, I am firme to pri-
mitive Episcopacie, not to have it extirpated, (if I can hinder it) He sayd in-
deed, that by his former answer he had totallie suspended Episcopal
government for three yeares, & after the sayd time limited the same
in the power of ordination and jurisdiction. Which the Commissioners
he dealt with so little thought Tantamount to a perpetual abolition, that
they sayd it was not with their feares, nor could prevent the inconveniencies which
must necessarilie follow upon the returne of Bishops, and the power which he reserved
to them after that time. For that a Bishop so qualified as His Majestie expressed
should rise againe then they declared whollie in his choise unavey dable by Par-
liament, if they agreed not. But behold a pretie peice of equivocation
(call'd Anti-christian Iesuitisme by these Rabbi Presbyters of old)
to draw their dull Commissioners out of the mire and as good as
inke for ivorie to wash them cleane. His Majestie suspended it till he and
his Parliament should agree. All and every one in both Houses had abjured Epif-
copacie by solenne oath and Covenant and so in no hazard ever to agree with him,
Ergo He must either agree with them, that is like wise abjure, which is abolition,
or continue perpetuallie his suspension which is Tantamount unto it. This is very
well orderd, especiallie if you call to minde somewhat else that was
condition'd for viz. That twentie Divines of His Majesties, nomina-
tion being added unto the Assemblie were to have a free consultation &
debate, whence it might be determin'd by His Majestie and his two Houses how
Church government &c should be settled after the sayd time or sooner if differences
might be agreed. A very free debate when all demonstrative reasons should
be forespoken to be silenced by an oath. And a very conscionable
treatie, That a faction in both Houses should be (without the restitu-
tion of the rest that were better temper'd) the men that should con-
tinue sitting not onelie 3. yeares but 300. if they could live so long,
because sworne not to yeild a syllable of their owne rearmes. Yet
because you thinke your selfe so wittie in your sophistrie let me aske
you. What assurance these all and every one in both Houses had to
be immortal, If they were not, what you have that the new elected
would be Covenanters and if they were not, by what law they could
have been excluded the Houses whither they should be sent as Re-
presentatives of their Electours. If admitted and so reasonable as to
hearken to a possible result of the Divines debate in condemnation of
Presbyterie, and vote according to it, what then were likelie to
become of your perpetual abolition, or the Tantamount unto it.
Such measure may you have if ever it come to treatie between you
and your sectarian brethren now sitting in one House, who having
as much abjured Presbyterie that pretends for Royaltie by the engage-
ments that hath renounc'd it, as you Episcopacie by the Covenants,
may*

may they condition for their owne confused Independencie three
 yeares and as much longer as till you and they agree, & may they tell you
that can never be because they are engag'd and in no heart to retract the
 rotten fables of English Scotizing repentance, & the corrupt clas-
 ses of your Presbyters, which the same sword hath ten times more
 justlie cut downe then it set them up. But I see your *full and formal con-*
sents findes no such good footing in your fallacie, and therefore falls
 at length to a possibilitie of defect, which you presume with much fa-
 cilitie to have supplied *His Majestie that now is* hath much to thanke you
 for, that at the first you will make him as glorious a King as you made
 not his Royal father but after so many yeares experience of his rei-
 gne. That being at libertie not onelie in his person from your pri-
 sons, but in his reputation from the clogges of those calumnies you
 cast upon the guiltlesse innocencie of his Prædecessour you will ad-
 vance him beyond all those sufferances that were Solemne præpara-
 tions to his murder, and in *primo imperij memento*, as in *ultimo* you did
 before, hold him by the haire, onelie not as yet permit the Independ-
 ent hand to cut his throat, untill forsooth he hath taken breath to sup-
 plie that wherein his too scrupulous too pusillanimous father faint-
 ed. And then crowne him with ribbons and flowers for the fater sa-
 crifice of the two by the giving up his honour and salvation beyond a
 life, the onelie leane oblation of Charles the first.

R. Ch. 2.
 much be-
 holding to
 the Reviewer.

But may His Majestie say you, easilie supplie what his father travaill'd for
 without satisfaction to the uttermost limits of reason and conscience, be-
 yond the farthest excusable adventures of any Prædecessours in his
 three Kingdomes or out of them, hazarding, almost to despaire,
 his memorie with pious posteritie, especiallie at that distance as shall
 not represent distinctlie every angle of the necessitie he was driven
 to, and his soule to no other assurance of pardon then what the in-
 tegritie of his repentance (not so infallible hereditarie as his misfe-
 rics) and his glorious martyrdom afterwards helpt him to. Would
 he thinke you so readilie bus for a whisper of pernicious counsel in his eares, passe
 by unregarded his fathers charge to persevere in the orthodoxe
 religion of England, and hearken to the Devil of Rebellion whom he know-
 es well enough though turned into a *Angel of Reformation*? Can he so
 easilie, after three or four weekes conference at the Haghe with
 two ignorant Presbyters, and but twice as many leaden headed Lar-
 kes, have his reason convinc'd, & his conscience satisfied, which is Ro-
 yal Father could not in so many yeares conversation with the ablest
 Divines, & devout consultations had with the Living God himselve
 by his prayers, and his dead. Yet livelie oracles of the Holie Word
 in his watches? Or would he so readilie, without it, give up his Fa-
 thers

He can not
 so easilie
 will not so
 readilie
 grant what
 his Father
 denied.

Exc.
 Basil.
 Ch. 27.

Ibid.
Ib id.

thers invincible reserve to the irreparable injurie of the Church, his people, & his heirs or successour in his Kingdomes? Was he requir'd and increased by Charles the first as his Father and his King (in case he should never see his face againe) not to suffer his heart to receive the least checke against or disaffection from, the true Religion established in the Church of England. And can he so easilie, even while that pretious blood hath dyed his garments in purple,

Ibid.

and being the Defender's of the sayth speaks the same language and calls every morning he puts them on for the same vengeance as once did the first borne, of the saythfull cast such requests and requisites behind him, quit the true Christian guard he is charg'd with, and desert all his constant subjects that must persevere in their religious profession according to the puritie of our canon? Will he, rather

Ibid.
Ch. 17.

then want, wears a crowne which is not worth taking up or enjoining upon such dishonourable unconscionable termes? And will he so readilie beare the infamous brand to all posteritie of being the first Christian King in his Kingdomes who consented to the oppression of Gods Church and the Fathers of it, exposing their persons to penurie, and their sacred functions, to vulgar contempt? Will he

Ch. 14.

so easilie because his treasure exhausted, his revenue deteind, be tempted to use such profane reparations, if not acting, consenting to perjurious and sacriligious rapines? Or will he so readilie instead of bushes give holy things unto swine, and the Church's bread, not onelie the crumbes of it, unto dogs?

Ibid.

This his Royal Father durst not for feare a scale from Gods altar should set such a fire on his throne and his conscience as could hardlie be quenched; Nor, in all likelihood, will this ever obsequious sonne (whom you call

I hope in expectation of no such concessions, the most sweet and ingenious of Princes) unlesse such furies as you fright his conscience away, while his tongue doubleth in an uncertaine consent, having from your pens & practices nothing but insuperable horroure and inevitable destruction in his sight. Wherein if ever you unhapilie praevaille, may the same Royal tongue be seasonable touch'd with a coale of a better temper before the unquenchable fire of despaire catch hold of his soul, or that of vengeance of his throne. May it call for the fountaine of living waters to wash away the blood of his slaine subjects whose soules lie under the altar crying aloud for judgement, and questioning its delay. May that fountaine deriue it selfe into the head and heart of this otherwise innocent King, and day and night flow out at his eyes in torrents of teares for himselfe (in no solocisme) the Virgin Father of his people, And may at last his robes be wash'd white in the blood of the Lambes, and God wipe away all teares from his eyes.

Dr. 9. I.

Having payd, in dutie, this conditional devotion, which I wish as frivolous and needlesse, as your praesumption is malicious & unlikelye. I proceed to vindicate the Bishops discourse, which I can

Rev. 7. 14.
17.

not

not see how in sense may be sayd to *fright the Kings conscience*, by asserting his right and undeniable prerogative the sinewes whereof you would shrinke up into nothing. *The Legislative power is not here stated or determined by his Lordship onelie the King call'd supreme Legislator*, which he is, What commentaries have been made of it, to the prejudice of the *rights and custome of Parliaments*, shall be spoken to when you tell us which of his brethren, and what in their writings it is you meane. No *rights nor custome* can be adjusted to them in your case, which is vowing to God, and swearing one unto another to *change the lawes of the Realme &c. by the sword, without and against the King*, different from the sense of your Commissioners, who would have the *Legislative power*, as well as the *Militia* to be the Kings. For that power that can not constitute can abrogate no lawes, But they will tell you in constituting the King can not be excluded, And we inferre that no more he can be in repealing. If your minde serve you to engage farther in this dispute you were best answer the learned Grotius 3. chap. De Imper. Sum. Pot. to which I promise you my replie.

The King
supreme
Legislator

Ans. to
both Questions
1647.

In the next place; as if you were moderating a matachin dance, from setting the King and Parliament at odds, you turne both their faces and powers against the Prelates, whom I doe not finde His Lordship putting in competition with the King about the right of making lawes, but aggravating the injurie done them by your partie in the Parliament, and appealing to their conscience with what justice they could covenant against the rights of a third order of the Kingdome without either their satisfaction or consent. If the whole Representative of the Kingdome have thus priviledg'd the Bishops, one lame part can not deprive them of it. Their prioritie and superioritie hath been so ancient that no Lords no Commons would scruple at it, but such as likewise at the original supremacie of their King; And therefore you may know the bill against their priviledges was five times rejected in the upper House the better Court of honour of the two, and when the sixth time it was caried by a few voyces, it was when the most honourable persons were forced to be absent. Their share in the Legislative power hath been so great, that since any was allotted them your forefathers never heard of a law made in Parliament without them. The King may passe what he pleaseth, and what he doth so is a law. The two Temporal States with his bare name without his power, can make none, nor yet having it, as they account it derived from his Regalitie, not his person. *Tus enim ferendum legum, sive generalium, sive specialium, summa potestas communicare alteri potest, a se abdicare non potest.* What one or the other passe to the injurie of persons fundamentallie concern'd, be it law, can not be justified in conscience, which is all I take to be urged by the Bishop. But what would you have sayd if there had been such a

The Bishops
protestation
not injurious
to Kings
Lords nor
Commons.

ELIX.
BAG. A.
Ch. 9.

H. Grot.

Ann. 681.

Lud. Aur.
Petras.

See True
Represents
of the Pro-
ceed of the
Kingd. of
Scotch. since
the late Pa-
cif. &c.
pag. 31.
2. Book
Discipl. 7.
Ch.

The Revi-
wers beleeve
as no conse-
fion of the
Bishops.

law in behalfe of Episcopacie in England as there hath been in spaine. That no King could reigne (which is more then a Parliament fit and vote) without the suffrage of the Bishops? Which made Ervigius upon the resignation of Bamba, that turn'd Monke call a Council of them at Toledo, to have a confirmation of his crowne. And the time hath been in England when a difference fell between Edward and Ethelred about succession to K. Edgar & a devolution of it unto the arbitrement of the Bishops. The humble protestation of the twelve Bishops rudelie menaced and affronted did not pronounce the lawes & Acts after their recess null and of none effect in derogation to the prerogative of the King either solitarie or in conjunction with what persons soever he pleas'd to make his Legislative Councils; but in saving to themselves their rights and interests of sitting and voting in the House of Peeres, the violation of which they conceived to invalidate a Parliament at least without the Kings passing a rescissorie Act and an Act of new constitution. Because in law and practice it is usual so any who conceive themselves prejudg'd (even in those things where Acts of Parliament passe against them) so protest, Which, if you remember, were the words, and part of a long plea to another purpose (though upon the same advantage of the Bishops right in Scotland) used by those your Countrymen that alike intended their ruine, but could not colourable offer at it without the Act annex the constitution of the Parliament. Whether the Bishops being a third order of the Kingdome, and by that craving their share in the Legislative power, be more humble then the Presbyters who take themselves to be absolute without King and two states in making all Ecclesiastike lawes, and against King & two states in abrogating all civile statutes & Ordinances concerning Ecclesiastical matters that are found wysome and unprofitable, and agree not with the time . . . And censuring, punishing all persons, King and Parliament not excepted, I file up with the other references to your aquisable comparers, let them be the Lords and Commons you here pleade for.

You may chuse whether you will grant what the Bishop takes as demonstrable. That his brethren had harder measure from the thing call'd King and Parliament, then the Abbots and Friars from Henry 8. When he devested them of their estates, Your consecutorie Beleeve hath no article made up out of any of the Bishops words, Who though he could not keepe intruders out of his palace and possessions, meanes to have no such troublesome inmates in his minde. And since you have sequestred him from his gardens, keeps out of your reach a Tarasle to expatiate in his thoughts. He commends your eyes that can see so distinctlie such Platonical Ideas as never had existence, yet when you draw too neare commands you to your distance with the same answer that Bacchus did Hercules in the Comedie for all his club,

club. *Me son amen' aikes noun, techen gar' aikesien.*

The Bishops *last reasoning* is as sound as those before, and in all is there a connexion of those parts which any demonstrative integral can require. To your first impeachment by question I answer. That article of the Covenant beares the setting up of the Scottish Presbyterian government in England which is for a uniformitie in both Kingdomes, if taken with the next that extirpates prelacie viz. Church government by Bishops. For when Prelacie is downe, I pray what remaines, according to your principles, but *Presbyterie* to set up? As for *Scottish Presbyterie*, you have often told us 'tis the same with that of all Reformed Churches. And if altogether be not according to the Word of God, after so many yeares Synods, Conferences, and Letters, what blinde Covenanters you are to sweare a league of life & death upon the like or more uncertainty of future discoverie by a few unskillfull persons whose petie phantastlike lights put together must be made a new imaginarie milkie way surpassing in a fermed singularitie of splendour any among the greater & truer luminaries in the firmament of the Church. But I have allreadie shewed how in vaine you equivocate about that clause, which hath cost your friend Rutherford and others so much paines. What the oath of *supremacie* imports is evident by the words in it. (The varietie of fences to catch advantages like side windes in paper failes which are subject to rend in pieces being the poor policie of Presbyteres that dare not stand to the adventure of plaine dealing) *supreme Governour of this Realme &c.* Aswell in all spiritual or Ecclesiastical things or causes as temporal. Which the Bishops you see conceald not, though you gratifie your selfe with the observation onelie of the other title *supreme head*, and accept his explication of it, which yeilding you in your contracted sense (that might securetie afford him more capital priviledges without encroachment upon Christ or his Holie Church) *supreme Governour* takes in what your Presbyterie will never grant him, all power *imperative, Legislatorie, judicial, coactive*, all but *functional*, immediate and proper to the ordination or office of the Minister, which, for ought I know, if he finde an internal call (a supposition drawing neare a possibilitie then likelihood and assurance to have a double portion of Gods gracious power and assistance in both administrations, he not onelie may, but must exercise as did Moses and Melchisedech, saving that without a divine institution in this spiritual function his *supremacie* exempts him nor from submitting his head under the hands of holie Church and taking our Saviours commission with the benediction from her mouth. That *Scottish Presbyterie* is a *Papacie* the Bishop requires not to be granted upon his word, but to be taken before Publike notaries upon your owne the politi-

Aristoph. Ran.

Scottish Presbyterie is that meant in the Covenant although disguised.

Which detracts from the Kings supremacie.

cal part whereof consists in the civile primacie which (at least by reduction) you very confidently assume. The Bishops contradiction, which is scarce so much as verbal, will be easilie reconciled by the words of the oath which he reflects on; and his argument good against you, untill without reserves, limitations, or distinctions, you simply acknowledge the King *supreme over all persons in all causes*, which would be a contradiction to this clause in your booke of Discipline. The power Ecclesiastical floweth immediately from God and the Mediator Iesus Christ and is spiritual, not having a temporal head in the earth, but onelie Christ, the onelie spiritual King and Governor of his Kirke.

Lastlie, No Presbyterian is there in Scotland but counts it sacriledge to give the King what belongeth unto the Church. And whatsoever it is they quit in Ecclesiastike causes is not unto the King, but to King, and Parliament, and the power in both when it informs an Act or statute call'd but *accessorie* by the Aderdene Assemblers, and (that we may no longer doubt whom they account *supreme*) *due* and *subjection* from the Prince) which though spoken by them but of their meeting, must be meant of all causes consultable in their Synods, and is as sensible a truth as words without ambiguitie can render it.

Out of all which hath been sayd it must necessarilie follow, that your Covenant hath all the good qualities computed which needs no arithmetical prooffe by *weight* or *measure*, the premises ever being coextended, with, and counterpoiz'd by, the conclusion. What you rashlie, if not *presumptuouslie*, pronounce of the Bishops judgement doth but vilifie your owne. *Qui cito deliberant facile pronunciant*. Had you brought a judgement to the contrarie of any learned *Casui*st to whom his Lordship appeales, or any *Divine* of note in Europe, which he calls for, your answer had been somewhat more *serious* and *solide*, But here your oracles of learning are all silent. We finde it not avowed by your special brethren of Holland and France, by no *approbatorie* suffrages of Leyden and Vtrecht.... *Omnium flagitiosorum atque facinorosorum circum se tanquam stipulatorum castrum habet*. A guard is hath, but a blake one, such as Catilines league, and how can it have beter, wherein is sworne a conspiracy as bad?

The Bishops following vapours meeting with no sunshine of law or reason to dissipate them, will not so vanish upon a litle blast of your breath but that they'll returne in showers of confusion upon your head. Your secrets will as ascribe good intentions to the King hath by some of your packe been very strangelie revealed in their expressions touching Kings, whos very nature they have declared originallie antipathetical to Christ. This Didoclave avowes as plainlie as he can, And when objected by His Grace of Saint Andrewes with your proverbial,

2. B. Disf.
1. Ch.

Statutum
Parliamenti
esse solum
quidac-
cessorium,
& civilem
approbatio-
nem esse
sanctum
Christiani
Principis
officium
subjectionem
suam
Christo &
Ecclesie
debitam te-
stantur
Phil. Epist.
Vind.

Foreign
Presbyterians as-
cribed to ju-
stifie the
Scottish Co-
venant,

The Sco-
tish Pr. ne-
ver serious-
ly ascrib'd
any good

bial, yet mystical appendix of their obligation to the *Creator*, not to Christ the *Redeemer* for their crownes, is so slovenlie answered by Philadelphs Vindicatour, as any man may reade your good will in his words, & measure the sence of your Synods by his lines, your good opinion of the *intentions* of K. Charles I. (Beside what you imputed to his Prælates) may be guessed by what, sometimes in print you have ascribed unto his person. An unworthie fellow, your Countrey man that comes runing in hast with the message of your good meaning in his mouth, sayth; *Hu infamous & Barbarous intentions were executed by sheathing his sword in the bowels of his people; And this not onelie himselfe not impeding, conniving at, and giving full Commission for, in Scotland and Ireland, but in England looking upon with much delight while it was done. And that so faire were negotiations and treaties from retracting him, that it was in publike declared he sayth not by any Prælatie partie*) that he would never desist from this enterprize of persecuting Church and Commonwealth so long as he had power to pursue it. Concerning the *good intentions* of Charles the second, beside what jealousies you expresse by the scrupulous conditions in your proclaemation, your Haghe papers are instancis of your willing ascriptions, which call his answer strange whereby the distance is made greater then before, and farre less offered for religion, the Covenants, and the lawes and liberties of your Kingdome then was by his Royal Father even at that time when the difference between him and you was greatest So that it will constraine you in such an extremitie to doe what is incumbens to you. I have allreadie told you the usual consequences of that cursed word, and what good intentions you are in hand with when you utter it. Tyrannie and poperie are twinnes engendred between your jealousie & malice, to which Independencie is more likelie to be the midwife then Prælatie, and if by that hand they get deliverie at last, will besure to pay Presbyterie their dutie when they can speake. The pained declarations caries better sence to them that rightlie understand them, which I am sure is not præjudic'd by any paraphrase of the Bishops. Though *agere poenitentiam*. Be good counsell where well placed, yet *agisse non paritendum* requires it not. If the conscience of the Courts continue to be managed by the principles of the Prælates, the hearts of the most understanding shall, if they will be satisfied withall moral and fiducial assurance to have that Religion præserv'd which shall by reason and authoritie, as well divine as humane, in every particular justifie it selfe against all right or left handed sects and factions guiltie of superstition or profaness, & those lawes observed which appeare now to have constituted the most indifferent innocuous government in the world. Whereas if the conscience of the Courts be deluded once into Presbyters hands it will need none

*intentions
to sheking.*

Natura

infirmitas est

omnibus

Regibus in

Christum o-

dium Altar.

Dam. prat.

... Cosque

Deo Crea-

tore non Re-

demptori

imperium

acceptum

debere non

obscure

predica-

runt. Ro-

ma Epil.

ph.

Siquis non

obscure pra-

dicavit . . .

Non longe

abierunt

Vindic. e-

justa.

... Non

solum a lon-

giquo non

impediens,

conveniens,

vel plena-

riam possi-

litatem . . .

... concedens

... sed co-

ram insu-

rent & talis

facinoris af-

fectus.

of our angrie wishes to be made sensible of the change, when to be sure, it must take religion, like a desperate patient, from a sullen physician in doses of Covenants and propositions not to be disputed, and like a bedlam have lawes given it with a whip.

The Reviewer dares not speak out to the Bishop's question about taking arms for religion.

— Vide quidem. pendet tamen improba, dixit Mos. 6. fab. 3. The ambiguity in the Covenants words leaves religion to the liberty of their conceits.

Se short Causes, begin.

Nulla unquam gens in quovis seculo Opus Reformationis feliciore prudentia animo & suc-

The Bishop drawing toward the end of his discourse puts all the controverſie upon trial by that question which if once categoricallie answered would spare much oyle and inke for the future, giving the Magistrate to know that it is not the *pen* but his *sword* whereby this difference must be decided. But these spiders of Presbyterie will as well be spinning webs as spitting poyson, though so thin as can't conceale the ugle shape of their soules, nor that bay which contines the intrinsecal venome of their cause. Though had they the reputation of no better Artists then Master Baylie, the Pallas of Prælatie need not enter on the encounter, but that of Magistracie might in scorne more then envie, teare such wicked worke in peices before their face, and in justice mixed with some litle mercie to beget repentance execute Atachne's condemnation in the fable upon the authours. Of the multitude of *untruths* which the Reviewer here recriminates upon the Bishop, (that we may by one take a judgement of the rest) the want of charitie is very unjustlie made the first, which he should have done well to have supplied in himselfe, and not so senselesselie to intimate a non *realitie* of religion in those reverend Fathers, who, beside the visibilitie in their practice heretofore, and of their Christian patience in being Martyrs and Confessours for it of late, ever made a profession of that fayth which was consonant to Scripture as interpreted in the primitive purest times of Holie Church. Whereas the censure his Lordship makes of the Presbyterian phantasme is principallie because in their very covenant appears no reformation intended but according to the word of God, without mentioning any rule or authoritie for the interpretation of that word, beside their owne humours & conceits. And the example of the best Reformed Churches, which best must be that which seemes so unto them, whether the rest yeild to it as such or no, if indeed they meane any, as it may be well thought they doe not, but themselves, who are so superciliouslie singular from them all, as they disdain to heare of a inclination to be had from their example, and such Tyrants over us as they give us no other law nor reason but their pleasure for the reformation they impose, speaking to us in the language of the Pelagians to the Catholikes. *Nobis auctoribus, nobis principibus, nobis expositoribus, damnata que tenebatis, tenete que damnabatis, recitis antiquam fidem, paterne instituta, Majorum deposita, & recipite, quanam illis tandem? Horreo decere sunt enim iam superba, ut mihi non modo affirmari, sed ne refelli quidem sine aliquo piaculo possu*

passé videntur. The second untruth he sayth is. That Covenanters beare no allegiance to the King but onlie in order to Religion, which notwithstanding is the particular limitation in the Covenant, and when all was granted them but a partticle of that by Charles I. they denied to returne to their allegiance without it. And the Crowne of his successor, our gracious Sovereigne, still hangs out of his reach by that thred; which their proclamation tells him in effect (shall for ever keep it off till he consent. To the third I replie. That the Rebell Parliaments verbal denial makes the Bishop speake no untruth, who will tell them as the King himselfe did; That his person was in vaine excepted by a parenthesis of words, when so many hands were armed against him with swords, & the Canon knew no respect of persons. The pretences of a Popish Prelatical, and malignant faction are wip'd away by His Majestie in that chapter, to which I require a Scotch replie. The fourth is grounded upon a very false supposition, which sometimes they will not grant us, nor should we (though too many have our of mistake too often) grant it them, viz. That saving *Bishops and ceremonies*, the religion of Scotizing Presbyterians and Catholike English Christians is the same, whereas there is neare, if not fullie, fundamental difference in the acceptiō of several articles in our Creed, (so that though we say the same words, we can not trulie be sayd to be of the same beleife) in these at least, *Christe descends into hell; The Holie Catholike Church; The communion of Saints; The forgiveness of sinnes;* Besides several other accessorie tenets, wherein we thinke they detract from the mercie, if not the justice, of God, reveled in Christ and the ordinarie use of his graces restored by our redemption, without respect of persons, unto men. But if here, for their pleasure, they will have the true Church & counterfeit Kirke be the same otherwise then as they are differenced by the corruptions of *Bishops and ceremonies*, why tried they not the experiment of purging these with the alteration of the rubrike and their persons, without change of the Liturgie for a *Directorie*, and the abolition of their office, As their great Pope Henderson once confessed in the Earle of Arundel's tent, when General in the North. That *Bishops might have been tolerated in Scotland if their persons had been such as they ought.* And the Reviewer himselfe, when he wondred why the Doctours of Aberdene would not subscribe the covenant, being asked by a friend of his if he thought Episcopacie and the articles of Perth unlawfull made this answer, *He never thought, nor ever would thinke it selfe.* Whence may be conjectur'd their modest meaning to be this; That had the Episcopacie in Scotland been seasonable entailed to their tribe, so farre as they could have hindred what they pretie well promoted, their covenanting tables at Edinburgh had been taken downe, and no armie raised

cessu administravis, quam Scoti in sua patria Mos. Brit. Ver. Custin.

Vincens. advers. haeres. c. 14. Their allegiance conditional.

They fight against

Euse. Bar. Ch. 9.

Their Creed in words the same with ours but not in sense.

Henderson and the Reviewers speeches about Bishops.

sed

Religion &
libertie no
good pre-
sence for
saking ar-
mes.

Simons's
Vindices p.
30.

In Brui.

The Scottish
Presbyte-
rians as en-
thusiastlike
as the A-
nabaptists
& no more
excusable
by their re-
ligion for
saking ar-
mes

sed to purge Malignants out of the Kirke 5. The Reviewer sayth, their armes were taken for defense of just libertie, whereof religion was but one. But then it was one, and that the principall, or else when they had the Militia granted them to defend the rest, why stood they upon that, which is an argument that mereli for that, were there nothing else in controvercie, they might as well take, as keepe up armes. But what shuffling was in this businesse hath been discovered by another. That about libertie Master Digges hath learnedlie confused. Nor will the Reviewer and all his complices be able to instance in any one law of the three Kingdomes that justifieth the subjects against the supreme power in defence of any libertie by their armes. Saint Austin and all good Christians were of another minde. Ita plebibus Principes, & a servis domini ferendi sunt, ut sub exercitatione tolerantie sustineantur temporalia & sperentur aterna. Which I therefore cite not, as if I tooke it to be the Covenanters case, who did, and might have continued to enjoy all just liberties without any such defense, Yet had they not, they should have ponder'd many beter politike maximes among the heathen such as this in Plutarch cheironcinai monarchias parannous polemon emphyllion and that of Plinie in his Panegyrike. Quanto libertatis discordi servientibus similis, unum esse cui serviant.

The other horn of the Bishops dilemma is as sharpe, and it need be no sharper then the former, The danger whereof makes the Reviewer keep his distance, first not daring positivelie to assest the lawfullnesse of saking up armes for religion. And then muffling himselfe in his cloake, invaine hoping he shall not by this argument be gored unto the quicke. His spitting Atheisme in the face of Reason the native image we beare of God, will set no wisemē on gaping for extraordinarie revelations, nor his false translating the Bishops sense into mere apprehension and uncertaine conceptions make him, or theirs of his minde, worse then Pagan Scepticks in Religion. His Lordship I beleieve, grants no such postulate as the Reviewer seemes to looke for. That every Scottish Mas. is a Moses, & every persecuting Presbyter, before Gods judgements have humbled him to his conversion, a Saint Paul. He conceives their Catechisme or Directorie can passe for no Pentateuch nor Apostolical Epistles and sayth they beg the question that take it to be the Gospell. He argues, That in asserting the lawfullnes of taking armes, they justify the Independents: thus supplanted themselves, whose new light shines as much like that from Moses face as they Presbyterians new doctrine sounds like the oracles he received in the mount. That the Anabaptists in Germany were no more Enthusiasts then the Anabaptists in Scotland, who null the powerful operation of the sacraments, and for ought we know, may be null in the missionarie power to administer it. That John of Leyden & his

his true could not be more mad then *Ishu X^{pus}* and his, nor could they have less reason for their military proceedings. His Lordship is so farre from placing the summe of Religion in eve ry simple apprehension, that he desires the authoritie of the Church should take place of his conceptions untill the truth, if different from that doctrine, which is unlikely were seald to him by some internal impression of Gods spirit. What every man is persuaded in his conscience to be divine truth he would have him *preferre before other mens apprehensions of a contrarie religion*. Yet if that *persuasion* be dissonant from what was generallie among the primitive Christians, he would not that he should mistake himselfe to have a singular infallibilitie, nor a transcendent commission, above that of Christ and his Apostles, to *take armes & force all men to his beleefe*. The most certain truths, even those divine ones in religion, if His Lordship doth not, which I did not aske him, I doe thinke to be in many men that prated to that supernatural grace called fayth, were uncertaine conceptions, or inadvertent presumptions, finding few so considerate of their very principles in Religion as to build them upon any so much as that subordinat moral certaintie they might doe with good endeavour, fewer live so devoutlie as without it can reasonable suppose God miraculously infuseth his revelations to assure them. Therefore though all the truths of Christian Religion, wherein controverted, are *revok'd from heaven*. Yet I thinke we are to looke a great way backe for the persons by and unto whom, immediate inspirations being now adayes very rare, nor doe we live much like the holie mortified men that were wont to have them of old. You know what Saint Martin told the Devil when he appear'd arrayed like a King, and would be taken for Christ come in triumph upon the earth. *Ego Christum, nisi in eo habitu formaque qua passus es, nisi ornata stigmata proferentem venisse non credam*. He would not beleave him so be come till he saw him in the habit of his sufferings. So when we see you qualified like his disciples, wise as Serpents not craftie as foxes, harmlesse as doves, not rapacious as harpies, patient like sheep, not ravening like wolves. Distracted up to Councils, not excommunicating in Synods, scaurd in Synagogues not disciplining without mercie in your Churches. Bringing before Governors and Kings for Christs sake, not bringing Governors and Kings to mocke-tribunals for your owne. Then tell us of Divine truths the beleeves of Moses and Saint Pauls revelations from heaven, and we will hearken to you as Angels, whom now we take to be no better then the harlotry who Vincent sayth are *renquidam & cynipides, & musca miriosa*, such contemptible creatures as croaking frogs, gnats, and dying flies that would buzze what mischief you can before you leave us, and make the oynement of the Apothecarie stinke with the

Fayth not
so comon,
if such as
commonlie
defined.

Sulpis. Ser-
ves in vita.

3. Manh.
10. 16.

The Pr.
Soci must
bring better
marks then
their bare
words for
revelations.
Advers.
heres. cap.
14.

corruption of your writings when you are dead; The second part of your apologie is most false both *theses* *has* *hypothefes* 1. Because *subjects* have no armes, while the *Magistrate* is in being to hold the sword, put into their hands to defend their religion and liberties how *legallie* *soever* *establisht*; They have onelie pleas by that *law* to claime them, and petitions of right or *exquittie* to put up unto the *Magistrate* to maintaine them. 2. If they goe beyond defending themselves in their religion and force others to enter into their league & covenant though contrarie to their conscience, this is no other then *planting* of religion by armes. And if the difference in any point of religion be such as to state the *Magistrate* in a condition to be put to death by his subjects, as it doth, in your sense, when he joines in worship with *Papists* & *Prælates*, whom you make *idolaters*. and *idolatrie* death unpardonable; this is cutting the throates of all *Magistrates*. And this is maintained to be just and to have the ground of Gods ordinarie judgements by your *Patriarch Knox*. And to be imitated of all those that *preferre* the true honour of the true worship and glory of God to the affection of flesh and wicked *Princes*. Your hypothesis is false, because the religion and liberties of your Covenant in England were never *establisht* by law, and what was so *establisht* was never *usurped* by *Papists* *Prælates* and *Malignants*; And if it had been, from so good a King redresse had probable been procured upon just complaint without *saking* *armes*. To your third I repleie, That the Bishop gives no judgement, makes no mention of the *Protestants* *Armes* in France *Holland* and *Germanie*, compares them not with the *Anabaptists* in *Munster* or *Seclarius* in *England*. If you can once perswade them to espouse your quarell, (for which you have begg'd long enough at their gates by this time) or publish a parallel between your *saking* *up* *armes* and their owne, the *prælatie* *partie* will make no difference between you, but give alike judgements against you all. In the meantime the *maximes* they give are rational and divine, & they are brutes or *Atheists*, divested allreadie of all religion and reason, who *preferre* them not to the *Presbyterian* enthusiasmes, who give out for *Michael* the Archangels revelations what counterfeite impostures *Morpheus* puts of to them in their dreams.

Touching a general Council, with a wish for which His Lordship piouſlie concludes, No *Covenanters* goe before him, nor will set one step after him in that desire, who most uncharitable make three parts of tower in the *Christian* world *Antichristian*, and so no constitutive members of such a meeting. As *ecumenicke* *Synod* of *Protestants* would undoubtedly condemne them, which is most shamefullie *præjud* to approve of the rebellion and murder in their Covenant. Nor can their *Principals*, in honour, be silent at such an horrid impious presumption

They are cut
throats of
Magistra-
tes &
planters of
Religion by
armes.

Hist. Lib.
4.

We say no-
thing to fo-
raigne pro-
testants sa-
king armes,
ill they
justifie
yours &
theirs
by yours

The *Præ-
lates* decli-
ne not the
judgements
of Councils.

Sumption publickly printed & imputed to them. The Bishops &
 his brethren have declined no solemn assemblies of their own countreyes,
 those so called were factious schismatical conventicles, illegallie gathe-
 red & composed of such numbers as how numerous soever, durst not
 admit of twentie Prælatial Divines into debate, lest they should be
 squeez'd into a little spungie earth & winde (their originals) having
 no substantiall worth or abilities to support them. You need not
 pray the Warner to speake unto the question you put, since you have
 his answer before hand without asking, viz. That its words the inqui-
 ring (even in such an Oecumenicke synod) whether the markes of Anti-
 christ doe not agree on eminently to the Assemblies General of Scotland as to the
 Pope. He mentions some that plainlie doe, & meanes, it may be as
 much of all the rest. To the charge in a Christian Council they would answer.
 That they are able to evidence before God & the World, That all
 blood & miserie drawn from, & brought upon; the former King & his
 Kingdomes must be cast upon the Covenant & General Assemblie in
 Scotland, who will never cease to embroyle all in new calamities
 untill they be destroyed. That if this King & his whole familie re-
 solve not to prosecute Gods cause, which the former did with much
 Christian courage unto the death, they hazard the staring their
 crownes into more peices then the misters, & the demolition of their
 thrones beneath that of the Prælatial chairs, To conclude all. The Re-
 viewers breath, though violent enough, becomes in vaine so defi-
 nitive, as to perpetuate persecutions against the providence of God,
 whom the Bishops looke upon as a potent Protectour of Kings, & a
 mercifull repaire of the breach made in his Church by their owne
 ruines. Their resolution, may be justlie peremptorie to persevere in their
 opinion of the Scottish Presbyterian crueltie to be such That as they,
 have buried their Bishops alive, conniv'd at, & if, not countenanced,
 the Massacring their Kings, so their endeavour will not be wanting to
 scatter the ashes of the Royal familie & three Kingdomes on their graves.
 Though their consistorian fourmes, & repenting stooles with other
 luggage be next cast into the flames first kindled by themselves. The
 mysteries of their religion being murder & dead monuments such as never
 made those heathen the summe of whose devotion Clemens of A-
 lexandria comprehended in two words, *Tam in m. p. v. i. s. p. i. s.*

Presbye-
 rian cruel-
 tie, may by
 Gods pro-
 vidence be
 restrained.

Admon.
 ad Gene.

F I N I S

Cc 2

Errors

Errors to be amended.

E pist. Ded. pag. 3. line 18. Reade, she or her Ancients. Ans. to Ep. Ded. p. 2. l. 8. for common iboare, r. com. sewer. Ibid. l. 9. for power, r. paper. p. 3. l. 6. for and, r. &c. p. 6. l. 16. for comfort. r. confort. l. 38. for burning. r. warning. p. 7. l. 18. for both, r. bold. l. 36. for must. r. most. p. 8. l. 20. r. deceitfull lovers of themselves there are. p. 9. l. 35. r. two or three such words as. p. 11. l. 32. for late, r. babe. p. 16. l. 11. for Reviewer, r. Reviewes. Acolut. p. 8. l. 43. for own, r. owned. p. 13. l. 30. for otherguede, r. otherguesse. p. 19. l. 37. for literal, r. liberal. p. 20. l. 8. for apposed. r. opposed. p. 21. l. 15. it delectur. p. 22. margin, for Chaldzos, r. Culdzos. p. 25. l. 10. for then, r. they. l. 11. for all r. a. p. 29. l. 1. for Hierambicorum, r. Hierarchicorum. l. 25. for busellie, r. basilie. p. 31. l. 30. for in that, r. & that is. l. 41. for anomia ergapiria, r. anomias ergasteria. p. 37. l. 17. for flake, r. flicke. p. 38. l. 19. for acknowledge, r. acknowledged. p. 40. l. 2. for reasonable, r. treasonable. p. 45. l. 19. for Vnirglupteu, r. Vuygeastein. p. 48. l. 36. After Oecumenical, adde Councel. p. 53. l. 37. for asle r. aire. p. 59. l. 24. for acconsequential, r. unsequential. p. 60. marg. for to excom. r. no excom. p. 60. l. 29. for too rigid. r. to rigid. p. 64. l. 32. for halls r. heeles. p. 65. l. 20. for triel, r. Ariel. p. 72. l. 11. for then, r. them. p. 73. l. 3. for as, r. is. p. 78. marg. for vicitie, r. nicitie. p. 80. marg. for 1493. r. 1593. p. 82. l. 34. r. (though but in the time) Ibid. marg. r. The Bishops Sunday toleration. p. 48. l. 10. pro libra, r. ligera. Ibid. l. 12. for iura r. dura. p. 85. l. 19. for papists, r. pupills. l. 31. for its. r. in. p. 86. l. 14. for coloural, r. colourable. Ibid. marg. r. Scottish Presbyterian reformation from &c. p. 87. l. 7. for latewarmnesse. r. lukewarmnesse. l. 13. for too. r. too. p. 88. l. 1. for session. r. cession. l. 14. for Murre, r. Marre. marg. for Ruthuer, r. Ruthuen. p. 92. l. 21. for servidi. r. servidi. p. 94. l. 9. for scrive. r. transcribe. p. 97. l. 1. for then, r. them. p. 101. l. 39. for superintended, r. superintendent. p. 11. for masters, r. maters, marg. for contacted, r. confuted. p. 117. l. 14. guerts. r. Masters. p. 121. l. 6. for indiscreet, r. in discreet. p. 122. marg. suos. r. suo. p. 126. l. 9. for on. r. or. p. 127. l. 31. r. from whom I expect &c. p. 142. l. 39. for cession, r. succession. l. 40. for successis, r. successio. p. 145. l. 40. for Autoranici. r. Autouranici. p. 148. l. 39. for & r. &c. p. 149. marg. for sudunt ... astragatus, r. sudunt astragalus. p. 152. l. 35. for palteat, r. palex. for Afflu, r. Afflatu [with no point before it] p. 127. marg. for togodædali, r. logodædali. p. 153. marg. for odificentur in rumam, r. xdiscentur in minam. p. 155. l. 43. for manitates, r. inapitatis. p. 157. l. 16. for if, r. it. l. 41. for mission, r. omision. p. 159. l. 40. for doubte, r. double. p. 162. l. 14. for forming, r. foming. p. 163. l. 1. for too, r. so. p. 165. l. 13. susplicates, r. supplicates. pag. 169. l. 6. r. to the Bishop. pag. 175. l. 83. for to, r. so large. Ibid. marg. for a cestes quos fidem ea vocant, r. testes quos fidem ea vocant. for minus, r. munus. p. 177. marg. for spirationes, r. conspirationes. p. 175. for many leaves, r. may leave. p. 180. l. 5. for qux, r. quia. p. 181. l. 26. for quis piuni, r. quispiam. p. 182. marg. for homonymus subscribentiam. r. homonymos subscribentium. p. 185. for monscia, r. monscia Aristoph. p. 187. l. 38. for up to, r. into. p. 188. l. 14. for which, r. with. p. 191. l. 14. for guistnesse, r. guiltlesse. p. 195. l. 15. for fermed, r. feigned. l. 34. for neare, r. nearer a possibillitie then likelihood. p. 197. l. 13. for faire, r. farre. marg. for Cosque, r. Eolque. p. 198. l. 11. for bay, r. bag. l. 35. for inclioration, r. melioration. marg. for vide, r. vive. for se short causes, r. set short confes. p. 200. l. 40. for Anabaptists, r. Abaptists. p. 201. l. 26. for were, r. mere.

An Alphabetical Principal Table of the Contents.

A.	
T He Disciplinarians rebellious proceedings in their persecution of Arch.Bp. Adamson.	Pag. 43
Pœnitent adulterers not necessarilie to be put to death.	169
Little æquitie in the Reviewers debates & treaties.	190
Alteration in Religion or Church Government unsafe & sinfull while conscience is doubtfull.	95
They may be feared to be unchristian that call us Antichristian.	145
Trivial debates among Scottish Presbyters about apparell.	125
The Reviewer dares not speake out to the Bishops quæstion about taking armes for religion.	198
That & Libertie no justifiable prætextes for taking armes.	201
The Pr: Scots that did, no more excusable then the Anabaptist in Germany.	200
They are planters of their misse-named Religion by armes.	202
K. Ch. 1. had justt cause to march with an armie toward Scotland Ans. to Ep. Ded.	9
The Pr. Scots had none for their invading England. Ibid.	11
Their General Assemblies Disobedience to the Kings command. 1679.	12
The incoherent excuses thereof.	13
The rebellious Assemblers at Aberdeen 1605.	16
Appeales in Scotland to the King.	32

And so the ultimate of them every where else.	41
The proceedings against them no other then legal.	17
Wherein the E. Dunbar caried himselfe impartiallie and noblie.	23
Assemblies summoning the people in armes upon the trial of Popish Lords.	92
Collusion and violence in the election of Members for Assemblies.	133
Why so many Burgessees and Gentlemen in them.	134. 135

B.	
T Reason by statute to impugn the authoritie of Bishops, being one of the three Estates.	19
Bishops perpetuall in Scotland.	21
The calumnie against the three Bishops consecrated by the Arch-Bishop of Canterburie refuted.	22
How the Difference hapened between the E. Argile & the Bishop of Galloway.	141
Our Bishops contest not with King and Nobles.	140
Their præcedence and place neare the throne.	Ibid.
Offices of State.	141
The Antiquities, &c. Of Bishops justified very judiciouslie by Dr Ier. Tayler, Whose booke is an antidote against the poyson of all the Reviewers objections.	102
Bishops Apostles.	106
Evangelists, Prophets, Pastours.	107
Doctours.	108
D d	
Bishops	

Bishops & Ceremonies no burthen.	137
The Bishop of Derris's prudence, no boldnesse in the publication of his booke Ans.to Ep. Ded.	a
Very seasonable.	1
In it His Lordship is no slanderer of the King.	4
Blackes rebellious case.	53
Balcunquall, Bruce & other Ministers guiltie of raising the tumult.	56
Blair and his complices justlie banished out of Ireland.	51
Bothwells notorious crimes.	61
Bruce's bold speach to the King about E. Huntley.	63
The Bishops appeale in the Assemblie at Glasgow not derogatorie to the Kings personal prerogative.	45

C.

C Alderwood's ridiculous reverence of Bruce's ghost.	139
E. Cassils demeanour Ans.to Ep. Ded.	1
Canons infirming the Reviewer to be an accuser of the Bishop.	43
Publike catechizing of Masters and Mistresses indecent.	171
Not very necessarie before their receiving the Sacrament.	Ibid.
The Kings Chaplaines use no Court artifice, but what becomes such reverend worthe persons in their places Ans. to Ep. Ded.	4
A proposition of trial to be made whether Christ's scepter must be swayed by Bishops or Presbyters.	100
The difference between us & the Church of Rome about ceremonies.	98
Jurisdiction of Commissaries.	52
The Kings Commissioner how affronted in Pr. Sc. Synods.	134
Riot in Scotland to get downe the High Commission Court. Which was not so tyrannical as the Pr. Consistorie.	173
Wherein is more rigour then other where among the Reformed Churches.	174

The adventurous concessions of K. Ch. I. extorded by the necessitie or difficultie he was brought to.	104
K. James's dislike of the Scottish short confession. Many unjustifiable practices about it.	14
Conscience not bottom'd onelie up on divine right.	95
Contrariety of commands at the same time ordinarie under Scottish Presbyterie.	114
The Reviewers fallacie. to solve it in the case of the French Ambassadors.	115
His ignorance of the true stated controversy between vs and the Church of Rome.	8
His cunning in altering the true state of that between the Bishop and himselfe as in many places so.	30
K. Ch. I. invaded not the Scottish Consistorie, his condescensions leaving them contended.	90
The Reviewers uncharitable interpreting Mr. Corbets end a punishment from God.	3
Particulars about framing the English Scottish Covenant. The persons by whom &c.	177
How dishonourable it is to the English that approved it.	179
The Reviewer's abominable affected fallshood in defense of it.	180
His impudence in preaching at the Hage that nothing at all had been objected against it. Ans.to Ep. Ded.	7
How destructive it is to the Royal line.	Ibid.
How the same with that of K. James 1580.	183
How it differs from it.	184
Foraigne Presbyterians asham'd to countenance it.	196
The ambiguity of the words in it leaves religion to the libertie of their conceits that take it.	198
Covenants unlawfullie taken are more un-	

unlawfullie kept. 177
 The Prelates decline not the judgement
 of Councils. 302
 No inherent right in Courts to nominate
 Commissioners for intervals. 123
 Spirituall crueltie in the prayers of Sco-
 tish Presbyters. 125
 Their temporal crueltie, as much as they
 presume, may by Gods providence be
 restrained. 203
 The Courts conscience will, if the expe-
 riment be tried, soon finde the diffe-
 rence between the Episcopall and Pres-
 byterian Clergie. 197

D.

NO defensive armes for subjects. 40
 Court of Delegates neither unbe-
 seeming, nor unreasonable. 43
 K. James's Declaration 1584. How by
 His Majestie subscribed. 51
 The Pr. Scots imprudence as well as in-
 justice &c. in delivering up K. Ch. I.
 to his murderers. Ans. to Ep. Ded. 14
 The old gudge that mov'd them to it.
 Ibid. 15
 The same newlie conceived against K.
 Ch. II. Ibid. 15
 The difference between Vs and Scottish
 Presbyterians is more then in Bishops
 and ceremonies. 199
 The Sc. Discipline omits what the ancient
 Canons had among the cases of Mini-
 sters deprivation. What it hath con-
 concerns more Presbyters then Prae-
 lates. 67
 It playes the tyrant over the consciences
 of the people. 124
 Divine attributes profaned in ascribing
 them to the Discipline and Assemblie
 Acts. 100
 Overanthers mistake the Discipline
 for Christs institution. 180
 No legal establishment in Scotland of the
 first booke of Discipline. 18
 K. James's consent to the second booke
 of Discipline how improbable. 24

They anticipate the law in the exercise
 thereof. 27

The English Discipline long since settled
 by law in Scotland and our Liturgi
 there used. 133

That of the Pr. Scots obtruded upon
 England. Ibid.

Divine right pleaded for Presbyterie
 frustrates all treaties. 96

Episcopacie wants no Discipline equi-
 valent to that in the Scottish Presby-
 terie. 175

Our doctrines about real praesence, justi-
 fication, free will, final apostasie, pra-
 destination, breittie touched. And a
 quæstion propounded about Davids
 case. 98, 99

Dowglasse that murdered Capt. I. Stuart
 kill'd in Edinburgh high street. 21

E.

Our Episcopacie not reputed Anti-
 christian by other Reformed
 Churches. Ans. to Ep. Ded. 3. 50

K. Ch. I. suspended the jurisdiction of
 Episcopacie in Scotland for no crimes.
 No full and free Parliament that voted
 it downe in England. 9

Episcopacie no obstruction to the Kings
 peace. Why it may not be lay'd aside. 40
 What right it hath to become unalte-
 rable. 94

The reasons of K. Ch. I. well bottom'd. 95
 Some particulars about the historie of
 Scottish Episcopacie. 111

Abolition of Episcopacie is not that
 which will ever give the Pr. Scots sa-
 tisfaction. 165

K. Ch. I. in his largest concessions
 yeilded not unto it. 188

The assertours of the Magistrates just
 power misse call'd Erasians by the
 Reviver. 6

Erastus's Royal right of Church go-
 vernment can not untie the Kings con-
 science if streightned. Nor is that
 onelie it the Bishops pretend to. 97

The Sc. Discipline exempts not Kings
from being excommunicate. 57

Excommunication not mean'd by de-
livering up to Satan. 110

Ignorance no ground for the execution
of it. 172

The Scottish Presbyters practice touching
excommunication little lesse rigid then
their canon. 227

The inconveniences that follow to be
imputed rather to the Kircke then
State. 128

Impunitie no good ground for excom-
munication. 61

The Kings pardon quitting poenitent
malefactours. 65

F.

Scottish Presbyters much too busie in
private families. 175

Iayth not so common, if such a grace as
ordinarie it is defined. 101

Church Festivals not legallie abolished in
Scotland. 18

Crueltie toward fugitives. 129

G.

Gibson's insolent speeches unto the
King. 21

The Assemblies juggling in his case. 52

Gilepie's theoreme for resisting Ma-
gistrates disclaimed by no Assemblies.

The substance of it the sense of ma-
ny. 37

The King why concerned to be cautelous
in his grants to the Presbyterian
Scots. 5

The Bishops Office entirelie authorized
in the Assemblies at Glasgow 1610. 23

H.

The proceedings against D^r Hamil-
ton's late engagement discus-
sed. 70. 71 &c 115. 117. &c.

Mr. Henderson's speech of Bishops. 199

E Huntley's case truelie related. 61

I.

K. James a greater Anti-Presbyte-
rian then Anti-Erastian. 64

The Prelates' title to Impropriations
and Abbey lands better then that of
Presbyters. 137

Presbyterian indulgence in cases of sedi-
tion and rebellion. 47

Their monstrous ingratitude for the too
liberal graces of K. Ch. I. 104

The Kings concessions to the Irish more
justifiable then the other could be to
the Scottish Presbyterian demands. 146

The Pr. Scots endeavours to impose their
Discipline upon England. 5

The Assemblies at Westminster having no
power to authorize it. 8

Many of the Presbyteries in Scotland
have very unfit & unable Iudges. 174

Jurisdiction Ecclesiastical flowereth from
the Magistrate. 14

Sc. Presbyters usurpe Civile jurisdic-
tion. 69

No power of jurisdiction in what the
Reviewer misse interprets the Church.
108

Nor in a companie met together. 109

K.

The election of a King not original-
lie justifiable in any people. 164

K. Ch. I. nor inclinable, though by coun-
terfeit promises prevail'd with to cast
himselfe upon the Presbyterian Scots
Ans. to Ep. Ded. 12

His writings not interlined by the Bi-
shops. The Reviewers commendation
of them unawares Ibid. 6

K. Ch. II. hath expressed no inclination
to the Covenant. If any preventiv
dissuasion of His Majesties from it
hath been used by the Prelatical par-
tie, it was a dutifull act of conscience
and prudence. 149

His Majestie can not so easilie, will not so
readilie grant what his Royall Father
denied

denied. 191

Scots Presbyterians never seriously ascribed any good intentions to K. Ch. I. nor. 197

Ch. I. nor. 197

More learning under Episcopacie then Presbyterie. 150

The King supreme Legislator. 193

The Bishops share in making lawes as great as any one of the three Estates. Ibid.

Our Liturgie why read. A parallel of it with primitive formes siter then with the Breviarie. 156

The Church of Scotland hath had a liturgie not onelic for helpe but practice. 160

The Presbyterians hypocritical use of it. 161

M.

THe Magistrates definitive judgement in Synods owned by the Reformed Divines both Prælati- cal and Presbyterian. 28

Sc. Presbyterie will have Magistrates subject to the Kirke. 120

Presbyters why against clandestine marriages. 166

Consent of Parents how to be required. Ibid.

No obedience due to them commanding an unjust thing. 169

The

Their rebellious proceeding in the persecution of Arch-Bishop Montgomerie and Arch-Bishop Adamson. 43

The murders & other prodigious impieties acted by the Sc. Presbyterians in prosecution of their ends. 82

The scale of degrees whereby they ascended to the murder of K. Ch. I. 18

Which might have been foreseen by their propositions, never repealed. 76

Murder may be pardoned by the King who hath been petitioned in that case by the Disciplinarians themselves. 60

N.

THe Kings negative voyce justified as well in Scotland as England. 77

What is the power of his affirmative. 78

The Sc. Presbyters gave the occasion and opportunitie for the Nobles to get the Ecclesiastike revenue. The Episcopacie more then titular they kept up. 15

Presbyterie more oppressive to the Nobilitie & Gentrie then Prælatie. 130

Noblemen why chosen Elders. 131

Where such, how slighted by the Presbyters. 139

O.

SC. Presbyters assuage the of exco-

The Off

The qualification different from that
required by the Bishops. 152
The original of the pretended oath taken
by the King for security of the Sci
Discipline. 163

THe Sc Assemblies decrees to be ra-
tified by Parliament. 24
As those of our Convocations. 32
Presbyterie makes Parliaments subject
to Assemblies. 120
The Parliament of Scotland in no capa-
citic to make demands after the mur-
der of the King. 163
Presbyterie hath no claime to the Church
patrimonie given by Episcopal found-
ders and benefactors. 23
Their disputes with Princes about
Church revenue. 63
The original right of patronage in Lay
persons. 136
Perth Assemblie. 1596. 111
Provision under Episcopacie against the
povertie of such as are ordained. 153
The Prelats still of the same minde they
were about the rights and priviledges
of Bishops. 103
Singing prayer before sermon.

for the
160

No authoritie of Scripture for the many
practices of Scottish Presbyterie. 101
Little knowledge, labour, or conscience
shewed in Presbyterian preaching. 154
Scottish Presbyterians better conceited of
themselves then of any other Re-
formed Church to which yet they
pretend a conformitie in their new
model. 198

K. James's speech concerning Scottish
Presbyterie. 30
How a King may, and when, exercise the
office of a Priest. 195
Sc. Presbyteries proccesse for Church
censures. 33

The same fault under a different forma-
litie not to be twice punished. 126

to the

K. James's 55. Questions. 111

R.

Rading Ministers usefull and justi-
fiable in our Church. 154

The Prelats doe not annull the being of
all Reformed Churches. 143

Though they have no full assurance. 144

The Reviewers speech of Bishops and
Perth articles. 199
though not

Resistance against the person of the Magistrate can not be made in obedience to his office. 36

Reviewer willfullie misseakes the scope of the Bishops booke. 45

His barbarous implacable malice against the dead. 49

A riot under pretence of taking a Priest at Masse. 91

Abetted by Knoxe with his confessed hypocrisy many more. 92

The Presb. Scots must bring better marks then their bare words for revelations. 201

S.

For some Presbyterians tolerate more liberie on their Sabbath then the Bishops on our Sunday. 20

The hypocritical supposition of the Sec.

Presbyters in the sanctification of their Sabbath. 201

Offenders quitted to be admitted to the H. Sacrament without publick satisfaction in the Church. 126

False measures &c. under colour of scandal not to be brought into the cognizance of the Church. 66

All civile causes are brought before the Presbyterie under the pretence of scandal. 179

The Presb. Scottish partie inconsiderable. 2

They gave better language to our Bishops heretofore then of late. 8

Carefull Christians will finde little leisure on weeke dayes to heare many sermons. 147

Do not to exceed an houre. 158

Those that are Rhetorical may be as useful as many meerlie Textuaries. 159

Sr. Claud Soman no Countenancer of the late Kirke proceedings. Ans. to Ep. Ded. 4-111

The Sec. Presbyterians coordinate two

Sovereignities in one State. 113

Two Scottish Kings at one time avouched by A. Melvill. 114

Capt. James Stuart vindicated at large. 87

Superintendents equivalent to Bishops 23

Imperious supplicates from the Presbyterie. 26

Rebellion the subject of most. 165-172

The Kings supremacie impaired by Presbyterie. 27-195

Placed upon the Peoples. 29

Scottish Presbyterie overthrowes the right of the Magistrates convocating Synods. 10-16

Synods where the Magistrate prohibited them. 31-16

Receiving appeals not the principal end of calling Synods. 112

Noblemen to have no suffrages in them but when sent thither by the King. 134

T.

He by tenets of the Discipline. 2

The Texts of Scripture urged against Episcopacie for Presbyterie, answered. 105 &c.

The Presbyterians tye on at Remuven. 83

At Striveling. 39

Familie visitations commendable as well in orthodoxe Priests as Presbyters. 173

The Reviewer much in love with the uncleanlie metaphors of a vomit. 20

W.

According to the Word of God more dubious and frivolous limitation in the Covenant then heretofore in the oath for Episcopacie. 22-9-40 111

F I N I S.

AKOΛΟΥΘΟΞ
OR
A SECOND FAIRE WARNING
To take heed of the
SCOTISH DISCIPLINE,

In vindication of
THE FIRST,
(Which the R^r. Reverend Father in God,

THE L^d. BISHOP OF
LONDON DERRIE

Published A^o 1649.)

Against a schismatical & seditious

REVIEWER R. B. G.

One of the bold Commissioners from the
REBELLIOUS KIRKE IN SCOTLAND

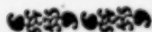
To His Sacred MAJESTIE

K. CHARLES the SECOND when at the HAGE,

BY R^r. WATSON

(Chaplane to the R^r. Ho^{b^{ie}}.)

THE LORD HOPTON.



HAGH, Printed by SAMUEL BROUN.
English Bookeseller. 1651.



Ex.
Barth.
Ch. 17.
Ans. Nov.
11. 1648
Newport.
Nov. 10.

*Una opera
eius attri-
buitur con-
fessio po-
puli. Pl.
Missal.
The Revi-
wers sophi-
stis.*

quillition of a quiet mind. And some of his last words were. *I am firm to pre-
mitte Episcopacie, not to have it extirpated, (if I can hinder it)* He sayd in-
deed, that by his former answer he had totallie *suspended* Episcopall
government for three yeares, & after the sayd time *limited* the same
in the power of *ordination* and *jurisdiction*. Which the Commissioners
he dealt with so litle thought. *Tantamount* to a perpetual abolition; that
they sayd it was not with their fears, nor could prevent the inconveniencies which
must necessarily follow upon the returne of Bishops, and the power which he reser-
ved to them after that time. For that a Bishop so *qualified* as in Majestie expressed
should rise againe then they declared *abolition* in his choice unrevocable by Par-
liaments, if they agreed not. But behold a prettie peice of equivocation
(call'd Anti-christian Iesuitisme by these Rabbi Presbyters of old)
to draw their dull Commissioners out of the mire and as good as
inke for ivory to wash them cleane. His Majestie suspended it still he and
his Parliaments should agree. All and every one in both Houses had *abjured* Epis-
copacie by solemn oath and Covenant and so in no hazard ever to agree with him.
Ergo He must either agree with them, that is like wise *abjure*, which is abolition,
or continue perpetuallie his suspension which is *Tantamount* unto it. This is very
well orderd, especiallie if you call to minde somewhat else that was
condition'd for viz. That *seventie Divines* of His Majesties, nomina-
tion being added unto the Assemblie were to have a *free consultation & de-
bate*, whence it might be determin'd by His Majestie and his two Houses how
Church government &c. should be settled after the sayd time or sooner if differences
might be agreed. A very *free* debate when all demonstrative reasons should
be foretspoken to be silenced by *an oath*. And a very conscionable
sinecure. That a faction in both Houses should be (without the restitu-
tion of the rest that were better temper'd) the men that should con-
tinue sitting not onelie 1. yeares but 100. if they could live so long,
because *sworne* not to yeild a syllable of their owne tearmes. Yet
because you thinke your selfe so wittie in your sophistrie let me ake
you. What assurance these all and every one in both Houses had to
be immortal. If they were not, what you have that the new elected
would be Covenanters and if they were not, by what law they could
have been excluded the Houses whither they should be sent as Re-
presentatives of their Electours. If admitted and so reasonable as to
hearken to a possible result of the *Divines debate* in condemnation of
Presbyterie, and vote according to it, what then were likelie to
become of your perpetual abolition, or the *Tantamount* unto it.
Such measure may you have if ever it come to treatie between you
and your sectarian brethren now sitting in one House, who having
as much *abjured* Presbyterie that pretends for Royaltie by the *enga-
gements* that hath renounc'd it, as you Episcopacie by the *Covenant*.

may

may they condition for their owne confused Independencie three
 years; and as much longer as till you and they agree, & may they tell you
 that can never be because they are engag'd and in no hazard to reverse the
 rotten shooles of English Scotizing repentance, & the corrupe clas-
 ses of your Presbyters, which the same sword hath ten times more
 justlie cut downe then it set them up. But I see your *full and formal con-*
sent findes no such good footing in your fallacie, and therefore falls
 at length to a possibilitie of defect, which you presume with much fa-
 cilitie to have supplied His Majestie that now is hath much to thanke you
 for, that at the first you will make him as *glorious a King* as you made
 not his Royal father but after so many yeares experience of his rei-
 gne. That being at libertie not onelie in his person from your pri-
 sons, but in his reputation from the clogges of those calumnies you
 cast upon the guiltlesse innocencie of his Predecessour you will ad-
 vance him beyond all those sufferances that were Solemne prepara-
 tions to his murder, and *in primo impery momento*, as in *ultimo* you did
 before, *bold him by the haire*, onelie not as yet permit the Independ-
 ent hand to cut his throat, untill forsooth he hath taken breath to sup-
 plie that wherein his too scrupulous too pusillanimous father fain-
 ted, And then crowne him with ribbons and flowers for the faster sa-
 crifice of the two by the giving up his *honour and salvation* beyond a
 life, the onelie *haine* oblation of Charles the first.

But may His Majestie say you, as his supplies what his father travaill for without satisfaction to the uttermost limits of reason and conscience, be-
 yond the farthest excusable adventures of any Predecessours in his
 three Kingdomes or out of them, hazarding, almost to despair, his
 memorie with pious posteritie, especiallie at that distance as shall
 not represent distinctlie every angle of the necessitie he was driven
 to; and his soul to no other assurance of pardon then what the in-
 tegritie of his repentance (not so infallible hereditarie as his mis-
 eries) and his glorious martyrdom afterwards helpt him to? Would
 he thinke you so readilie his for a whisper of pernicious counsel in his earre, passe
 by unregarded his fathers charge to persevere in the orthodoxe
 religion of England, and hearken to the Devil of Rebellion whom he
 knew well enough though turn'd into a *Angel of Reformation*? Can he so
 easilie, after three or four weekes conference at the *Staghe* with
 two ignorant Presbyters, and but twice as many leaden headed La-
 kes, have his reason convinc'd, & his conscience satisfied, which is Ro-
 yal Father could not in so many yeares conversation with the ablest
 Divines, & devout consultations had with the Living God himselfe
 by his prayers, and his dead, Yet livelie oracles of the Holie Word
 in his warches? Or would he so readilie, without it, give up his Fa-
 thers

K. Ch. 2.
 much be-
 holding to
 the Reviewer.

He can not
 so easilie,
 will not so
 readilie
 grant what
 his Father
 denied.

Exc.
 Basil.
 ch. 27.

Ibid.

Ibid.

Ibid.

Ibid.

Ch. 17.

Ch. 14.

Ibid.

Ibid. 9. 1.

Ibid. 7. 14.

27.

there invincible resorts to the irreparable injury of the Church, his people, & his heirs or successor in his Kingdoms? Was he requir'd and increased by Charles the first as his Father and his King (in case he should never see his face again) not to suffer his heart to receive the least checke against or disaffection from, the true Religion established in the Church of England. And can he so easily, even while that Defender of the faith speaks the same language and calls every morning he puts them on for the same vengeance as once did the firstborne, of the faithfull east such requests and requises, behind him, quit the true Christian guard he is charg'd with, and desert all his constant subjects that must persevere in their religious profession according to the puritie of our canon? Will he rather then want, wear a crowne which is now taking up or enjoying upon such dishonourable unconscionable terms? And will he so readily bear the infamous brand to all posteritie of being the first Christian King in his Kingdoms who consented to the oppression of Gods Church and the Fathers of it, exposing their persons to penurie, and their sacred functions, to vulgar conceits? Will he so easily because his treasures exhausted, his revenues deteind, be tempted to such profane reparations, if not acting, consenting to perjurious and sacrilegious rapines? Or will he so readily instead of having give holy things more holmes, and the Church's bread, not onely the crumbe of it, and his? This his Royal Father durst not forfear a challenge from Gods altar should set such a fire on his throne and his conscience as could hardly be quenched. Nor, in all likelihood, will this ever be forgotten (whom you call I hope in expectation of no such concessions, the most stout and impudent of Princes) unless such furies as you fight him out of his sinnes away, while his tongue doubleth in an uncertaine consent, having from your pens & practices nothing but insuperable horror and inevitable destruction in his sight. Wherein if ever you unhappily prevail, may the same Royal Father be satisfiable with a tale of a better temper before the unquenchable fire of despair catch hold of his soul, or that of vengeance of his blood. May it call for the foundation of sitting warri to wash away the blood of his slain subjects whose soules lie under the altar crying aloud for judgement, and questioning its delay. May that sentence derive itself into the head and bow of this otherwise innocent King, and day and night now out at his eyes in torrents of tears for himselfe (in his solocasting) the first Father of his people. And may at last his robes be wash'd white as the blood of the Lamb, and God wipe away all tears from his eyes.

Having payd, in dutie, this conditional devotion, which I wish as frivolous and needlesse, as your presumption is malicious & unlikely: I proceed to vindicate the Bishops discourse, which I can

not see how in sense may be sayd to fright the Kings confidence by asserting his right and undeniable prerogative the lawes whereof you would shrink up into nothing. *The Legislative power* is not here stated or determined by his Lordship onelie the King call'd *supreme Legislator*, which he is; What commentaries have been made of it, to the prejudice of the *rights and customs of Parliament*; shall be spoken to when you tell us which of his brethren, and what in their writings it is you mean. No *rights nor customs* can be adjusted to them in your case, which is vowing to God, and swearing one unto another to change the lawes of the Realme &c. by the sword, without and against the King, different from the sense of your Commissioners, who would have the *Legislative power*, as well as the *Militia* to be the Kings. For that power that can not *oust* can abrogate no lawes. But they will tell you in consulting the King can not be excluded, And we inferre that no more he can be in *repelling*. If your minde serve you to engage farther in this dispute you were best answer the learned Grocius §. chap. De Imper. Sum. Pot. to which I promise you my replye.

The King
supreme
Legislator

Ans. to
both Hou-
ses 1647.

The Bi-
shops pro-
testation
not injuri-
ous to Kings
Lords nor
Commons.

Esq.
Baron.
Ch. 9.

H. Grt.

In the next place, as if you were moderating a matachin dance, from setting the King and Parliament at odds, you turne both their faces and powers against the Prelates, whom I doe not finde His Lordship putting in competition with the King about the right of making lawes, but aggravating the injurie done them by your partie in the Parliament, and appealing to their consciences with what justice they could covenant against the *rights of a third order of the Kingdom* without either their satisfaction or consent. If the whole Representative of the Kingdom have thus priviledg'd the Bishops, one same part can not deprive them of it. Their prioritie and superioritie hath been so ancient that no Lords, no Commons would scruple at it, but such as likewise at the original supremacie of their King; And therefore you may know the bill against their priviledges was five times rejected in the upper House the better Court of honour of the two; and when the first time it was caried by a few voyces, it was when the most honourable persons were forced to be absent. Their share in the *Legislative power* hath been so great, that since any was allotted them your forefathers never heard of a law made in Parliament without them. The King may passe what he pleaseth, and what he doth so is a law. The two *Temporal Sover* with his bare name without his power, can make none, nor yet having it, as they account it derived from his Regalitie, not his person. *Res thine ferendum legum, sine generalium, sine specialium, summa potestas communicari alicui potest, a se abdicare non potest.* What one or the other passe to the injurie of persons fundamentallie concern'd, be it law, can not be justified in conscience, which is all I take to be urged by the Bishop. But what would you have sayd if there had been such a

Ano. 681.

Lud. Ans.
Perat.

See First
Represent.
of the Pro-
ceed of the
Kingd. of
Scotth. since
the last Pa-
cis. &c.
pag. 31.
2. Book
Discipl. 7.
Ch.

The Review
was belated
as no confes-
sion of the
Bishops.

aw in behalfe of Episcopacie in England as there hath been in Spaine. That no King could reigne which is more then a Parliament (fit and vote) without the suffrage of the Bishops (which made Ervignus upon the resignation of Bamba, that turn'd Monk call a Council of them at Toledo, to have a confirmation of his crowne. And the time hath been in England when a difference fell between Edward and Ethelred about succession to K. Edgar & a devolution of it unto the arbitrement of the Bishops. The humble protestation of the twelve Bishops rudely menaced and affronted did not pronounce the Lawes & Acts after their recess null and of none effect in derogation to the prerogative of the King either solitarie or in conjunction with what persons soever he pleas'd to make his Legislative Councils; but in saving to themselves their rights and interests of sitting and voting in the House of Peeres, the violation of which they conceived to invalidate a Parliament at least without the Kings passing a rescissorie Act and an Act of new constitution. Because justice and practice is against any who conceive themselves prejudg'd (even in those things where Acts of Parliament passe against them) to protest. Which, if you remember, were the words, and part of a long plea to another purpose (though upon the same advantage of the Bishops right in Scotland) used by those your Countrey-men that alike intended their ruine, but could not colourable offer at it without the assistance of the confirmation of the Parliament. Whether the Bishops being a third order of the Kingdoms, and by that craving their share in the Legislative power, be more humble then the Presbyters who take themselves to be absolute without King and two states in making all Ecclesiastike lawes, and against King & two states in abrogating all civile statutes & Ordinances concerning Ecclesiastike matters that are found misse and unprofitable, and agree not with the times. And censuring, punishing all persons, King and Parliament not excepted, I file up with the other references to your equivoque companions let them be the Lords and Commons you here please for.

You may chuse whether you will grant what the Bishop takes as demonstrable. That his brethren had harder measure from the King call'd King and Parliament, then the Abbots and Friars from Henry 8. When he despoiled them of their estates, Your consecratorie Bishops hath no article made up out of any of the Bishops words, Who though he could not keepe intruders out of his palace and possessions, meanes to have no such troublesome inmates in his minde. And since you have sequestered him from his gardens, keeps out of your reach a Tarasle to exspatiate in his thoughts. He commends your eyes that can see so distinctlie such Platonical Ideas as never had existence, yet when you draw too neare commands you to your distance with the same answer that Bacchus did Hercules in the Comedie for all his club.

chub. Me inn euen aken nann, eibich yer niken.

The Bishops *disputing* is as found as those before, and in all is there a connexion of those parts which any demonstrative integral can require. To your first impeachment by question I answer. That article of the Covenant shewes the setting up of the Scottish Presbyterian government in England which is for a uniformitie in both Kingdoms, if taken with the next that extirpates prelacie viz. Church government by Bishops. For when Prelacie is downe, I pray what remains, according to your principles, but Presbyterianie to set up? As for Scottish Presbyterianie, you have often told us 'tis the same with that of all Reformed Churches: And if altogether be not according to the Word of God, after so many yeares Synods, Conferences, and Letters, what blinde Covenanters you are to sweare a league of life & death upon the like or more uncertainty of future discoverie by a few unskilfull persons whose petie phanastike lights put together must be made a new imaginarie milkie way surpassing in a ferm'd singularity of splendour any among the greater & truer luminaries in the firmament of the Church. But I have already shewed how in vaine you equivocated about that clause, which hath cost your friend Rutherford and others so much paines. What the bash of *supremacie* imports is evident by the words in it. (The varietie of fences to catch advantages like side windes in paper sailes which are subject to rend in pieces being the poor policie of Presbyters that dare not stand to the adventure of plaine dealing) *Supreme Governor of this Realme &c. As well in all spiritual or Ecclesiastical things or causes as temporal.* Which the Bishops you see conceald not, though you gratifie your selfe with the observation onelie of the other title *Supreme head*, and accept his explication of it, which yielding you in your contracted sense (that might secure it afford him more capital priviledges without encroachment upon Christ or his holie Church) *Supreme Governor* takes in what your Presbyterianie will never grant him, all power *imperative, Legislative, judicial, coactive*, all but *functional*, immediate and proper to the ordination or office of the Minister, which, for ought I know, if he finde an internal call (a supposition drawing neare a possibilitie then likelihood and assurance to have a double portion of Gods gracious power and assistance in both administrations, he not onelie may, but must exercise as did Moses and Melchisedech, saving that without a divine institution in this spiritual function his *supremacie* exempts him nor from submitting his head under the hands of holie Church and taking our Saviours commission with the benediction from her mouth. That Scottish Presbyterianie a *Papacie* the Bishop requires not to be granted upon his word, but to be taken before Publike notaries upon your owne the polit-

Aristoph.
Ren.

Scottish
Presbyterie
is that me-
ant in the
Covenant
though dis-
sembled.

Which de-
tracts from
the Kings
supremacie.

real part whereof consists in the civile primacie which (at least by reduction) you very confidently assume. The Bishops contradiction, which is farce so much as verbal, will be easilie reconciled by the words of the oath which he, reflects on, and his arguments good against you, untill without reserves, limitations, or distinctions, you simple acknowledge the King *supreme over all persons in all causes*, which would be a contradiction to this clause in your booke of Discipline. The power Ecclesiastical floweth immediately from God and the Mediator *Iesus Christ* and is spiritual, not having a temporal head in this earth, but *anillo Christ*, the onlie spiritual King and Governor of his Church.

2. A Disf.

1. Ch.

Statutum

Parliamentum

si esse solum

quidac-

cessum;

& civilem

approbationem

esse

tantum

Christiani

Principis

officium

subjectionem

suum

Christi &

Ecclesiae

debitam testantur

Phil. Epist.

Wind.

Foraig

Presbyterians

ashe-

med in ju-

stifie the

Scottish Co-

venant,

The Sco-

tish Pr. no-

ver serious-

ly ascrib'd

any good

give the King what belongeth unto the Church. And what soe' it is they quit in Ecclesiastike causes is not unto the King, but to King, and Parliament, and the power in both when it informes an Act or statute call'd but *accessorie* by the Aderdene Assemblers, and (that we may no longer doubt whom they account *suprem*) *down* and *subjection* from the Prince) which though spoken by them but of their meeting, must be meant of all causes consultable in their Synods; and is a *senbhe* a trash as words without ambiguitie can render it.

Out of all which hath been sayd it must necessitate follow, that your Covenant hath all the good qualities computed which needs no arithmetical proofs by weight or measure, the premises (ver being coextended, with, and counterpoind by, the conclusion. What you raille, if not *presumme*, pronounce of the Bishops judgements doth but vilifie your owne. *Qui cito delibent facile pronunciant*. Had you brought a judgement to the contrarie of any learned *Cassius* to whom his Lordship appeales, or any Divine of note in Europe, which he calls for, your answer had been some what *serious* and *solid*, but here your *modest* of learning are all silent. We made it not avowed by your *special* brethren of Holland and France; by no *approbatus* suffragans of Leyden and Utrecht. . . . *Omnium flagitiosorum deque facinororum circum se tantum stipatorum castrum habet*. A guard is had, but a blake one, such as Catalines league, and how can it have beere, wherein is sworne a conspiracy as bad?

The Bishops following vapours meeting with no sunshine of law or reason to dissipate them, will not so vanish upon a idle blast of your breath but that they'll retorne in showers of confusion upon your head. You secret will in ascribe good intentions to the King hath by some of your packe been very strangely revealed in their expressions touching *Kings*, whose very nature they have declared originallie *unsped* ibetical to *Christ*. This Didoclave avowes as plainlie as he can. And when objected by His Grace of Saint Andrews with your prover-

bial, yet mystical appendix of their obligation to the Creator, not
 to Christ the Redeemer for their crownes, is so slovenlie answered
 by Philadelphs Vindictour, as any man may reade your good wil
 in his words, & measure the sense of your Synods by his lines, your
 good opinion of the intentions of K. Charles 1. (Beside what you im-
 put to his Prælates) may be guessed by what, sometimes in *prin-*
 you have ascribed unto his person. An unworthie fellow, your Coun-
 trey man that comes ruining in hast with the message of your good
 meaning in his mouth, sayth: *Hic insensatus & Barbarus insensatus* were
 executed by sheathing his sword in the bowels of his people; And
 this not *ostendit* himselfe not impeding, conniving at, and giving full Commission
 for, in Scotland and Ireland, but in England looking upon with much delight
 while it was done. And that so faire were negotiations and treaties from
 retracting him, that it was in publike declared he sayth not by any
Prælatice patris) that he would never desist from this enterprize of
 persecuting Church and Commonwealth so long as he had power
 to pursue it. Concerning the good intentions of Charles the second,
 beside what jealousies you expresse by the scrupulous conditions in
 your proclamation, your Highe papers are instances of your willing
 ascriptions, which call his answer strange whereby the distance is made greater
 then before, and farre lesse offered for religion, the Covenant, and the lawes and
 liberties of your Kingdoms then was by his Royal Father even at that time when the
 difference between him and you was greatest. . . . So that it will constrain you in
 such an extreme to doe what is incumbent to you. I have already told you
 the usual consequences of that cursed word, and what good intentions
 you are in hand with when you utter it. Tyrannie and poperie are
 twinnes engendred between your jealousie & malice, to which In-
 dependencie is more likelie to be the midwife then Prælatie, and if
 by that hand they get deliverie at last, will besure to pay Presbyte-
 rie their dutie when they can speake. The printed declarations caries be-
 ter sense to them that rightlie understand them, which I am sure is
 not præjudic'd by any paraphrase of the Bishops. Though *agere poeni-*
sentiam. Be good counsel where well placed, yet *exigite non poenitentium vel plene-*
principles of the Prælates, the hearts of the most understanding shall, if they will
 be satisfied withall moral and fiducial assurance to have that Religion
 preserved which shall by reason and authoritie, as well divine as hu-
 mane, in every particular justifie it selfe against all right or left han-
 ded sects and factions guiltie of superstition or profanesse, & those
 lawes observed which appeare now to have constituted the most in-
 different innocuous government in the world. Whereas if the conscience
 of the Court be deluded once into Presbyters hands it will need none

intentione
to the King.
Natura
infirmum est
omnibus
Regibus in
Christum &
diu Alar.
Dem. prat.
Cosque
Deo Crea-
tore non re-
demptoris
imperium
acceptum
debere non
obscure
prædica-
runt. Re-
fusi Epil.
Sicque non
obscure præ-
dicavit.
Non longe
aberravit
Vindic. &
just.
Non
solum's lan-
guage non
impediens,
concedens
sed com-
en & talis
in facinoris
speciem de-
testatur.

of our angrie wishes to be made sensible of the change, when to be sure, it must take religion, like a desperate patient, from a sullen physician in doses of Covenants and propositions not to be disputed, and like a bedlam have lawes given it with a whip.

The Reviewer dares not speak out to the Bishop's question about taking arms for religion.

Vide quidem. Pende tamen improba, dicit. Mot. 6. fab. 3. The ambiguity in the Covenants words leaves religion to the liberty of their conceits.

Se ibi. Consequenter.

Nulla unquam gens in quocumque loco. Oportet Reformationis facilitate produmia animo & ju-

The Bishop drawing toward the end of his discourse puts all the controversie upon trial by that question which if once categoricallie answered would spare much oyle andinke for the future, giving the Magistrate to know that it is not the *pen* but his *sword* whereby this difference must be decided. But these spiders of Presbyterie will as well bespinning webs as spitting poyson, though so thin as can't conceale the ugly shape of their soules, nor that bay which confines the intrinsecal venome of their cause. Though had they the reputation of no better Artists then Master Baylie, the Pallas of Prælatie need not enter on the encounter, but that of Magistracie might in scorn more then envie, teare such wicked worke in peices before their face, and in justice mixed with some little mercie to beget repentance execute Atachne's condemnation in the fable upon the authours. Of the multitude of *unusu* which the Reviewer here recriminates upon the Bishop, (that we may by one take a judgement of the rest) the want of charitie is very unjustlie made the first, which he should have done well to have supplied in himselfe, and not so senselesselie to intimate a non *real* use of religion in those reverend Fathers, who, beside the visibilitie in their practice heretofore, and of their Christian patience in being Martyrs and Confessours for it of late, ever made a profession of that fayth which was consonant to Scripture as interpreted in the primitive purest times of Holie Church. Whereas the censure his Lordship makes of the Presbyterian phantasme is principallie because in their very covenant appears no reformation intended but according to the word of God, without mentioning any rule or authoritie for the interpretation of that word, beside their own humours & conceits. And the example of the best Reformed Churches, which best must be that which seemes so unto them, whether the rest yeild to it as such or no, if indeed they meane any, as it may be well thought they doe not, but themselves, who are so superciliouslie singular from them all, as they disdain to heare of a inclination to be had from their example, and such Tyrants over us as they give us no other law nor reason but their pleasure for the reformation they impose, speaking to us in the language of the Pelagians to the Catholikes. *Nobis ambobus, nobis principibus, nobis expositis, damnare qua tenebatur, tenere qua damnabatur, rescire antiquam fidem, pastura insinuat, Adversum deposita, & recipere, quamam illi tandem? Horreo decere sunt enim iam superbus, ut mihi non modo adfirmari; sed ne reselli quidem sine aliquo periculo posse*

posse videtur. The second untruth he sayth is. That Covenanters bear no allegiance to the King but onlie in order to Religion, which notwithstanding is the particular limitation in the Covenant; and when all was granted them but a particle of that by Charles I. they denied to returne to their allegiance without it. And the Crowne of his successour, our gracious Sovereigne, still hangs out of his reach by that thred, which their proclamation tell him in effect shall for ever keep it off till he consent. To the third I replie. That the Rebell Parliament verbal denial makes the Bishop speake untruth, who will tell them as the King himselfe did, *That the person was in vaine excepted by a parenthesis of words, when so many hands were armed against him with swords, & the Canon knew no respect of persons.* The parentheses of a Popish Prelatie, and malignans faction are wip'd away by His Majestie in that chapter, to which I require a Scotch replie. The fourth is grounded upon a very false supposition, which sometimes they will not grant us, nor should we (though too many have out of mistake too often) grant it them, viz. That saving *Bishops and ceremonies*, the religion of Scotizing Presbyterians and Catholike English Christians is the same, whereas there is neare, if not fullie, *fundamental* difference in the acceptation of several articles in our Creed, (so that though we say the same words, we can not trulie be sayd to be of the same beleife) in these at least, *Christ descended into hell; The Holie Catholike Church; The communion of Saints; The forgiveness of sinnes;* Besides several other accessorie tenets, wherein we thinke they detract from the mercie, if not the justice, of God, reveled in Christ and the ordinarie use of his graces restored by our redemption, without respect of persons, unto men. But if here, for their pleasure, they will have the true Church & counterfeit Kiske be the same otherwise then as they are differenced by *the corruptions of Bishops and ceremonies*, why tried they not the experiment of purging these with the alteration of the rubrike and their persons, without change of the *Liturgie* for a *Dirigibie*, and the abolition of their office. As their great Pope Henderson once confessed in the Earle of Arundel's tent, when General in the North. *That Bishops might have been tolerated in Scotland if their persons had been such as they ought.* And the Reviewer himselfe, when he wondred why the Doctours of Aberdene would not subscribe the covenant, being asked by a friend of his if he thought Episcopacie and the articles of Perth unlawfull made this answer, *He never thought, nor ever would thinke them so.* Whence may be conjetur'd their modest meaning to be this; That had the Episcopate in Scotland been seasonable entailed to their tribe, so farre as they could have hindred what they pretie well promoted, their covenanting tables at Edenburgh had been taken downe, and no asmie raised

esse administravit, quam Scoti in sua patria Mos. Brit. Ver. Custin.

Vincent. advers. heret. c. 14. Their allegiance conditional. They fight against

Ein. Bar. Ch. 9. Their Creed in words the same with ours but not in sense.

Henderson. Reviewers speaks about Bishops.

Religion &
libertas no
good pro-
tenses for
taking ar-
mes.

Simons's
Vindicas p.
30.

In Brm.

The Scottish
Presby-
terians as en-
thusiasts
as the A-
nabaptists
& no more
excusable
by their re-
ligion for
taking ar-
mes

sed to purge Malignants out of the Kirke: The Reviewer sayth,
their armes were taken for defence of just liberties, whereas religion was but one.
But then it was one, and that the principal, or else when they had the
Militia granted them to defend the rest, why stood they upon that,
which is an argument that mereli for that, were there nothing else
in controverlie, they might as well take, as keep up armes. But what
shuffling was in this businesse hath been discovered by another.
That about liberties Master Digges hath learnedlie confuted. Nor will
the Reviewer and all his complices be able to instance in any one law
of the three Kingdomes that justifieth the subjects against the supre-
me power in defence of any liberties by their armes. Saint Austin and all
good Christians were of another minde. Ira plebitur Principi, & a
servis domini ferendi sunt, ut justitiam solentia sustineantur temporalia
& sperentur eterna. Which I therefore cite not, as if I tooke it to be the
Covenanters case, who did, and might have continued to enjoy all
just liberties without any such defence. Yet had they not, they should
have ponder'd many better politike maximes among the heathen
such as this in Plutarch *chiron cum nominibus periculis potestatem emphylion*
and that of Plinie in his Panegyrike. *Quanto libertate discordi servitiis
similium, unum officium servians.*

The other horne of the Bishops dilemma is as sharpe, and it need be no shar-
per then the former, The danger whereof makes the Reviewer keep his
distance, first not daring positivelie to assert the lawfullness of taking up
armes for religion. And then muffling himselfe in his cloaks, in vaine
hoping he shall not by this argument be gored unto the quicke. His
spitting *Adulsi* in the face of Reason the native image we beare of
God, will set no wisem on gaping for extraordinarie revelation, nor
his false translating the Bishops sense into mere apprehension, and universa-
le conceptions make him, or theirs of his minde, worse then Pagan Scorpions
in Religion. His Lordship I beleave, grants no such posillate as the
Reviewer seemes to look for. That every Scottish Mas. is a Moser, &
every persecuting Presbyter, before Gods judgement have humbled
him to his conversion, a Saint Paul. He conceives their Catechisms or
Discourses can passe for no Pentateuch nor Apostolical Epistles and sayth
they beg the question that take it to be the Gospel. He argues, That in as-
serting the lawfullness of taking armes, they justifie the Independents, that
supplanted themselves, whose new light shines as much like that from
Moses's face as they Presbyterians new doctrine sounds like the ora-
cles he received in the mount. That the Anabaptists in Germany were
no more Enthusiasts then the Anabaptists in Scotland, who null the po-
werfull operation of the sacraments, and for ought we know, may be
null in the missionarie power to administer it. That John of Leyden &
his

his error could not be more mad then John Knox and his, nor could they have lesse reason for their militarie proceedings. His Lordship is so farre from placing the summe of Religion in every simple apprehension, that he desires the authoritie of that Church should take place of his conceptions untill the truth, is different from that doctrine which is unlikelie were sealed to him by some internal impression of Gods spirit. What every man is perswaded in his conscience to be divine truth he would have him *proferre before other mens apprehensions of a contrarie religion.* Yet if that perswasion be dissonant from what was generallie among the primitive Christians, he would not that he should mistake himselfe to have a singular infallibilitie, nor a transcendent committion, above that of Christ and his Apostles, to take armes & force all men to his beleefe. *The most certain truth, even this divine ones in religion,* if His Lordship doth not, which I did not take him, I doe thinke so be in many men that pretted to that supernatural grace called sayth, were *unintentional syncephiles,* or inadvertent prassumptions, finding few so considerate of their very principles in Religion as to build them upon any so much as that subordinatis moral command they might doe with good endeavour, fewer live so devoutlie as without it can reasonable suppose God miraculouselie insuleth his revelations to assure them. Therefore though all the truths of Christian Religion, wherein controverted, are *revocat'd from heaven.* Yet I thinke we are to looke a great way backe for the persons by and unto whom, immediate inspirations being now adwayes very rare, nor doe we live much like the holie mortified men that were wont to have them of old. You know what Saint Martin told the Diavel when he appear'd arrayed like a King, and would be taken for Christ come in triumph upon the earth. *See Christus, nisi in eo habitus formaque que possidet, nisi oracis flagrantia profectum venisse non credam. Ita would not beleave him to be come till he saw him in the habit of his sufferings.* So when we see you qualified like his disciples, *nisi as serpentes non eratis as foxes, hermisse as devils,* not rapacious as harpies, patientlike *Asp,* not ravening like wolves. *Defurred up to Councils,* not excommunicating in Synods, *stear'd in Synagogues,* not disciplining without mercie in your Churches. *Dronght before Governors and Kings for Christs sake,* not bringing Governors and Kings to mocke-tribunals for your owne. Then tell us of *Divine truths, the deliverous Moses and Saint Pauls revelation from heaven,* and we will hearken to you as Angels, whom now we take to be no better then the heretikes who Vincent sayth are *consequat' in synophes, et mufca mortuaria,* such contemptible creatures as croking frogs, gnats, and dying flies that would buzze what mischiefes you can before you leave us, and make the syntment of the Apothecarie stinke with the

his error could not be more mad then John Knox and his, nor could they have lesse reason for their militarie proceedings. His Lordship is so farre from placing the summe of Religion in every simple apprehension, that he desires the authoritie of that Church should take place of his conceptions untill the truth, is different from that doctrine which is unlikelie were sealed to him by some internal impression of Gods spirit. What every man is perswaded in his conscience to be divine truth he would have him proferre before other mens apprehensions of a contrarie religion. Yet if that perswasion be dissonant from what was generallie among the primitive Christians, he would not that he should mistake himselfe to have a singular infallibilitie, nor a transcendent committion, above that of Christ and his Apostles, to take armes & force all men to his beleefe. The most certain truth, even this divine ones in religion, if His Lordship doth not, which I did not take him, I doe thinke so be in many men that pretted to that supernatural grace called sayth, were unintentional syncephiles, or inadvertent prassumptions, finding few so considerate of their very principles in Religion as to build them upon any so much as that subordinatis moral command they might doe with good endeavour, fewer live so devoutlie as without it can reasonable suppose God miraculouselie insuleth his revelations to assure them. Therefore though all the truths of Christian Religion, wherein controverted, are revocat'd from heaven. Yet I thinke we are to looke a great way backe for the persons by and unto whom, immediate inspirations being now adwayes very rare, nor doe we live much like the holie mortified men that were wont to have them of old. You know what Saint Martin told the Diavel when he appear'd arrayed like a King, and would be taken for Christ come in triumph upon the earth. See Christus, nisi in eo habitus formaque que possidet, nisi oracis flagrantia profectum venisse non credam. Ita would not beleave him to be come till he saw him in the habit of his sufferings. So when we see you qualified like his disciples, nisi as serpentes non eratis as foxes, hermisse as devils, not rapacious as harpies, patientlike Asp, not ravening like wolves. Defurred up to Councils, not excommunicating in Synods, stear'd in Synagogues, not disciplining without mercie in your Churches. Dronght before Governors and Kings for Christs sake, not bringing Governors and Kings to mocke-tribunals for your owne. Then tell us of Divine truths, the deliverous Moses and Saint Pauls revelation from heaven, and we will hearken to you as Angels, whom now we take to be no better then the heretikes who Vincent sayth are consequat' in synophes, et mufca mortuaria, such contemptible creatures as croking frogs, gnats, and dying flies that would buzze what mischiefes you can before you leave us, and make the syntment of the Apothecarie stinke with the

Salp. Ser
ver in rase.

J. March.
10. 14.

The Po.
Scars must
bring better
marks then
sine her
words for
revelations
advers.
heres. cap.
14.

corruption of your writings when you are dead; The second part of your apology is most false both *in fact* & *in hypothesis*. Because subjects have no other, while the *Magistrates* in us being to hold the sword, put us their hands to it, that their religion and liberties be not legally loosed. They have easily pleas by *Charles* to claim them, and positions of right or equity to put up unto the *Magistrates* to maintain them. & if they goe beyond defending themselves in their religion

They are not
threats of
Magistra-
tes &
planners of
Religion by
arms.

HIS L^{ty}.

4.

We say ac-
cording to for-
eigne pro-
cesses in-
king arms,
still they
justify
yours &
others by
yours.

The Pro-
lators, deli-
ver us into
judgement
of Councils.

And if the difference in any point of religion be such as to stage the *Magistrate* in a condition as to be put to death by his subjects, as it doth in your sense, when he joins in worship with *Papists* & *Pres-
byters*, whom you make idolaters, and idolaters, death unpardon-
able; this is cutting the throats of all *Magistrates*. And this is maintained to
be just, and to have the warrant of Gods ordinary judgement by your *Patriarch
Knox*. And to be just, and of all those that profess showing honour of the true men-
ship, and duty of God to the affliction of such an wicked *Reformer*. Your hypo-
thesis is false, because the *Magistrate* and *Liberty* of your Covenant is
England were never established by law, and what was so established was
never altered by *Divine* *Proclamation* and *Edicts*. And it has been, from
so good a King redress had probable been procured upon just com-
plaint without *sedition*. To your third I reply, That the *Bishop*
gives no judgement, makes no mention of the *Presbyters* *Stems* in *France*
Protestant and *Reformed*; compares them not with the *Magistrates* in *Man-
chester* & *Windsor* in *England*. If you can once persuade them to espouse
your quarrell, (for which you have begged long enough at their gates
by this time) or publish a parallel between your *sakings up arms* and
their own, the *prolatical* partie will make no difference between
you; but give alike judgement against you all. In the meantime the
Magistrates they give are rational and divine, & they are brutes or *idol-
aters*, divided all ready of all religion and reason, who proffer
them not to the *Presbyterian* enthusiasmes, who give out for *Al-
most* the *Archangels* revelations, what counterfeit impostures *Mor-
phians* parts of to them in their dreams.

Touching a general Council, with a wish for which His Lordship pi-
ouslie concludes, No *Covenanters* goe before him, nor will see one step of
violence in that desire, who most uncharitable make three parts of to-
wer in the *Christian* world *Antichristian*, and so no confederative mem-
bers of such a meeting. The *vermischte* Synod of *Protestants* would un-
doubtfully condemn them, which is most shamefullie prejudg'd to
approve of the rebellion and murder in their Covenant. Nor can
their *Principals*, in honour, be silent at such an horrid impious pra-
sumption

fumption publickely printed & imputed to them. The Bishops &
 his brethren have declined no *solemn assembly* of their own countryes,
 those so called were factious, schismatical *conventicles* illegallie gathe-
 red & composed of such *unlawful* as how numerous soever, durst not
 admit of *sworne Fratrical Divines* into debate, lest they should be
 liquored into a little sponge earth & winde (their originals) having
 no substantial worth or abilities to support them. You need not
 pray the Warner to speake unto the question you put, since you have
 his answer before hand without asking, viz. That *its words* the enqui-
 ring (even in such an Oecumenicke synod) whether the *markes of Anti-*
christ can be found in *universitie* in the *Assemblee General* of Scotland as in the
Pope. He mentions some that plainlie doe, & meanes, it may be as
 much of all the rest. *To the charge* in a Christian Council they would answer.
 That they are able to evidente before God & the World, That all
 bloud & miserie drawn from, & brought upon, the former King & his
 Kingdomes must be cast upon the Covenant & General Assemblie in
 Scotland, who will never cease to embroyle all in new calamities
 untill they be destroyed. That if this King & his whole familie re-
 solve not to prosecute Gods cause, which the former did with much
 Christian courage unto the death, they hazard the *swearing* their
ownes into more peices then the *misery*, & the demolition of their
thrines beneath that of the *Prelates* thiers. To conclude all. The Re-
 viewers breach, though violent enough, becomes in vaine so defi-
 nitivie, as to perpetuate persecutions against the providence of God,
 whom the Bishops looke upon as a potent Protector of Kings, & a
 mercifull repaire of the breach made in his Church by their owne
 ruines. Their *resolution*, may be justlie *peremptory* to *performers* in their
 opinion of the Scottish Presbyterian crueltie to be such That as they
 have buried their Bishops alive, conniv'd at, & if, not countenanced,
 the *massacring* their Kings, so their endeavour will not be wanting to
 scatter the *ashes* of the *Royal familie* & three Kingdomes on their graves.
 Though their confistorian *fourmes*, & repenting *shooles* with other
 luggage be next cast into the flames first kindled by themselves. The
 mysteries of their religion being *murder* & *dead monuments* such as never
 made those heathen the summe of whose devotion Clemens of A-
 lexandria comprehended in two words. *Tam* in *vi purgati*, *quasi*

FINIS

Cc 2

Errata

Errors to be amended:

E pist. Ded. pag. 3. line 18. Reade, for other Ancients. Ans. to Ep Ded. p. 1. l. 8. for common thoar &c. com. fewer. Ibid. l. 9. for power, r. paper. p. 1. l. 6. for and, r. &c. p. 6. l. 16. for comfort &c. confort. l. 3. for burning, r. warning. p. 7. l. 18. for both, r. bold. l. 16. for must, r. most. p. 8. l. 10. r. deceitfull lovers of themselves there are, p. 9. l. 11. r. two or three such words as. p. 11. l. 32. for late, r. babe. p. 16. l. 11. for Reviewer, r. Reviewes. Acoluz. p. 1. l. 13. for own, r. owned. p. 11. l. 10. for otherguede, r. otherguise. p. 19. l. 17. for literal, r. liberal. p. 20. l. 8. for apposed, r. opposed. p. 21. l. 11. it dectatur. p. 22. margin, for Chaldeos, r. Culdos. p. 26. l. 10. for then, r. they. l. 11. for all, r. a. p. 29. l. 1. for Hierambicorum, r. Hierarchicorum. l. 15. for buslie, r. buslie. p. 31. l. 10. for in that, r. & that is. l. 41. for anomia ergapiria, r. anomia ergasteria. p. 37. l. 17. for flake, r. flicke. p. 38. l. 19. for acknowledge, r. acknowledged. p. 40. l. 1. for reasonable, r. reasonable. p. 41. l. 19. for Vmigluptew, r. Vuygeastew. p. 43. l. 18. After Oecumenical, adde Council. p. 51. l. 17. for asle, r. aile. p. 59. l. 14. for aconsequential, r. unconfidential. p. 60. marg. for to excom. r. no excom. p. 60. l. 19. for too rigid, r. to rigid. p. 64. l. 12. for halls, r. heeles. p. 68. l. 10. for triel, r. Ariel. p. 72. l. 11. for then, r. they. p. 73. l. 3. for as, r. as. p. 78. marg. for vicitie, r. nicitie. p. 80. marg. for 1291, r. 1191. p. 81. l. 14. (though but in the time) Ibid. marg. r. The Bishops Sunday toleration. p. 48. l. 10. pro libra, r. libra. Ibid. l. 12. for jura, r. dura. p. 51. l. 19. for papist, r. pupill. l. 11. for its, r. in. p. 56. l. 14. for coloural, r. colourable. Ibid. marg. r. Scotch Presbyterian reformation from &c. p. 57. l. 7. for latewarmesse, r. lakewarmesse. l. 11. for too, r. too. p. 58. l. 1. for session, r. session. l. 14. for Murre, r. Marre. marg. for Ruchet, r. Ruchet. p. 92. l. 1. for servid, r. servid. p. 94. l. 9. for scribe, r. transcribe. p. 97. l. 1. for then, r. them. p. 101. l. 19. for superintended, r. superintendent. p. 11. for masters, r. masters. marg. for contracted, r. confused. p. 117. l. 14. guerts, r. Masters. p. 121. l. 14. for indifere, r. in discre. p. 122. marg. fuos, r. fuo. p. 126. l. 9. for on, r. or. p. 127. l. 11. r. from whom I expect &c. p. 141. l. 19. for cession, r. succession. l. 40. for successis, r. successio. p. 145. l. 40. for Autorane, r. Autouranici. p. 148. l. 19. for &c. r. &c. p. 149. marg. for sudunt, r. astragatus, r. sudunt astragalis. p. 152. l. 33. for palles, r. palez, for Asim, r. Al. statum [with no point before it] p. 157. marg. for togodadali, r. logodadali. p. 151. marg. for odifcentur in rumam, r. difcentur in ruinam. p. 151. l. 44. for manizes, r. inmatat. p. 157. l. 16. for if, r. it. l. 41. for mission, r. omission. p. 159. l. 40. for doubles, r. double. p. 162. l. 14. for forming, r. foming. p. 187. l. 1. for too, r. so. p. 165. l. 11. susplicates, r. supplicates. pag. 189. l. 6. r. to the Bishop. pag. 175. l. 8. for to, r. to large. Ibid. marg. for a estes quos fidem ea vocant, r. estes quos fidem en vocant. for minus, r. munus. p. 177. marg. for spirationes, r. conspirationes. p. 175. for many leaves, r. may leave. p. 180. l. 5. for quz, r. quia. p. 181. l. 16. for quis pium, r. quispiam. p. 182. marg. for homonymus subscribentiam. r. homonymos subscribentium. p. 185. for monficia, r. monficia Aristoph. p. 187. l. 33. for up to, r. unto. p. 188. l. 14. for which, r. with. p. 191. l. 14. for guistnesse, r. guistlesse. p. 195. l. 15. for fermed, r. feigned. l. 14. for neare, r. nearer a possibilitie then likelihood. p. 197. l. 13. for faire, r. farre. marg. for Cosque, r. Eolque. p. 198. l. 11. for bay, r. bag. l. 35. for inclioration, r. melioration. marg. for vide, r. vive. for se short causes, r. see thort confes. p. 200. l. 40. for Anabaptists, r. Abaptists. p. 201. l. 16. for were, r. mere.

An

An Alphabetical Principal Table of the Contents.

A.
The Disciplinary rebellious proceedings in their persecution of Archbishop Adamson. **Page 41**
 Fancie's subtleties not necessarie to be put to death. **49**
 Little equitie in the Reviewers debates & reasons. **50**
 Alteration in Religion on Church Government unsafe & unsafe while conscience is doubtful. **51**
 They may be feared to be unchristian that call us Antichristians. **52**
 Trivial debates among Scottish Presbyters about apparel. **53**
 The Reviewer dares not speak out to the Bishops question about taking armes for religion. **54**
 That & Libertie an justifiable pretence for taking armes. **55**
 The FPs Sects that did, no more excusable then the Anabaptists in Communion. **56**
 They are planners of their mis-named Religion by armes. **57**
 K. Ch. 1. had full cause to march with an armie toward Scotland. **Ans. to Ep. Doct. A** **58**
 The Pr. Scots had none for their invading England. **Ibid.**
 Their General Assemblies Disobedience to the Kings command. **59**
 The incoherent excuses thereof. **60**
 The rebellious Assemblies in Aberdeen 1605. **61**
 Appeals in Scotland to the King. **62**

And for the ultimate of them every where else. **63**
 The proceedings against them no other then legal. **64**
 Wherein the E. Dunbar caused himselfe impaillable and noble. **65**
 Assemblies summoning the people in armes upon the trial of Popish Lords. **66**
 Collusion and violence in the election of Members for Assemblies. **67**
 Why so many Burgesses and Gentlemen in them. **68**
T Reason for Rouse to impugn the constitution of Bishops, being one of the three Estates. **69**
 Bishops perpetual in Scotland. **70**
 The calumnie against the three Bishops consecrated by the Arch-Bishop of Cambrerie refused. **71**
 How the Differences hapened between the E. Argile & the Bishop of Galloway. **72**
 Our Bishops contest not with King and Nobles. **73**
 Their precedence and place neare the throne. **Ibid.**
 Offices of State. **74**
 The Antiquities &c. Of Bishops justified very judiciously by Dr Ier. Tayler, Whose booke is an antidote against the poyson of all the Reviewers objections. **75**
 Bishops Apostles. **76**
 Evangelists, Prophets, Pastours. **77**
 Doctors. **78**
 Bishops

Bishops & Ceremonies no business 127
 The Bishop of Derris's prudence, no
 boldness in the publication of his
 booke An. to Ep. Ded. 128
 Very seasonable. 129
 In it His Lordship is no flanderer to the
 King. 130
 Blackes rebellious case. 131
 Balconquhal, Bruce & other Ministers
 guilty of raising the tumult. 136
 Blaise and his accomplices justlie banished
 out of Ireland. 137
 Bothwells ridiculous counsel to the King about
 Bruce's bold speech to the King about
 E. Huntley. 138
 The Bishops appeals in the Assembly at
 Glasgow are dangerous to the Kings
 personal safety. 139
 to avoid this in the Carolus King's resolution
 C Alderwood's ridiculous reverence
 of Bruce's ghost. 140
 B. Cassils demerit An. to Ep. Ded. 141
 Canons infirming the Reviewer to be an
 account of the Bishop. 142
 Publick catechizing of Masters and
 Mistresses indecent. 171
 Not very necessarie before their recei-
 ving the Sacrament. 172
 The Kings Chaplaine use no Court arri-
 sice, but what becomes such beyond
 wordie prisons in their places. An. to
 Ep. Ded. 173
 A proposition of trial to be made whether
 Christ's scepter must be swayed by
 Bishops or Presbyters. 174
 The difference between us & the Church
 of Rome about ceremonies. 175
 Justification of Commissioners. 176
 The Kings Commissioners how affronted
 in Pt. Sc. Synods. 177
 Riot in Scotland to get downe the High
 Commission Court. Which was not so
 tyrannical as the Pt. Consistorie. 178
 Wherein is most rigour then other, where
 among the Reformed Churches. 179

The adventurous concessions of K. Ch. I.
 extorted by the necessity or difficultie
 he was brought to. 104
 James's dislike of the Scottish short
 confession. Many unjustifiable prac-
 tices about it. 14
 Conscience not bound to oblige up on
 divine right. 95
 Contrariety of commands at the same
 time ordinarie under Scottish Presby-
 terie. 114
 The Reviewer's silence no favour in the
 case of the French Ambassadors. 117
 His ignorance of the true state of con-
 troversie between vs and the Church of
 Rome. 118
 His cunning in altering the true state of
 the between the Bishop and himselfe.
 in many places. 119
 K. Ch. I. in his late the Scottish Con-
 fession, his concessions leaving
 them extended. 120
 The Reviewer's uncharitable interpreting
 MacCormick's end a punishment from
 God. 121
 Particulars about framing the English
 Schisme Covenant. The persons by
 whom &c. 122
 How dishonourable it is to the English
 that approved it. 123
 The Reviewer's abominable affected
 fallacy in defense of it. 124
 His impudence in preaching at the Hage
 that nothing at all had been objected
 against it. An. to Ep. Ded. 125
 How destructive it is to the Royal line.
 Ibid. 126
 How the same with that of K. James
 13th son. 127
 How it differs from it. Ibid. 128
 Foreign Presbyterians shamd to coun-
 tenance it. 129
 The ambiguity of the words in it leaves
 religion to the liberty of their consciences
 that take it. 130
 Covenanting unlawfullie taken. 131

unlawfullie kept.

177

The Penalties decline not the judgement
of Councils.

No inhazard right in Courts to nominate
Commissioners for intervals.

Spirituall crueltie in the prayers of Sco-
tish Presbyteries.

Their temporal crueltie, as much as they
persecute, may by Gods providence be
restrained.

The Court conscience will, if the expe-
rience be used, know since the diffe-
rence between the Episcopall and Pres-
byterian Clergie.

No defending armes for subjects.

Court of Delegates neither nobe-
seeming, nor unreasonable.

K. James's Declaration 1584. How by
His Majestie subscribed.

The Pr. Scots imprudence as well as in-
justice &c. in delivering 40. R. Ch. I.

to his murderers. Ans. to Ep. Dec.

The old grudge that mov'd them to.

Ibid. The same newlie conceived against K.

Ch. II. Ibid.

The difference between Vs and Scottish
Presbyterians is more then in Bishops

and ceremonies.

The Sc. Discipline omits what the ancient
Canons had among the rules of Mini-

sters deprivation. What it hath con-
cernes more Presbyteries then Pre-

lars.

It plays the tyrant over the consciences
of the people.

Divine attributes profaned in ascribing
them to the Discipline and Assemblies

Acts.

Covenanters mistake the Discipline
for Christs institution.

No legal establishment in Scotland of the
first booke of Discipline.

K. James's consent to the second booke
of Discipline how improbable.

They anticipate the law in the exercise
thereof.

The English Discipline long since serled
by law in Scotland and our Liturgie

thereof.

That of the Pr. Scots obtruded upon
England.

Dinner, eight plesed for Presbyterie
frustrates all treaties.

Episcopacie wants no Discipline requi-
sition; that in the Scottish Presby-
terie.

Our doctrines about real presence, justi-
fication, free will, final apostasie, pre-
destination, brethide touched. And a

quæstion propounded about Davids
case.

Downfall that murdered Capt. I. Smart
kill'd in Edinburgh high street.

Our Episcopacie not reputed Anti-
christian by other Reformed

Churches. Ans. to Ep. Dec.

K. Ch. I. suspended the jurisdiction of
Episcopacie in Scotland for no reason.

No full and free Parliament that voted
it downe in England.

Episcopacie no obstruction to the Kings
peace. Why it may not be lay'd aside.

What right it hath to become unale-
nable.

The reasons of K. Ch. I. well bottom'd.

Some particulars about the Histone of
Scottish Episcopacie.

Abolition of Episcopacie is not that
which will ever give the Pr. Scots sa-
tisfaction.

K. Ch. I. in his largest concessions
yielded not unto it.

The assertions of the Magistrates just
power misse call'd Erratians by the

Reviewer.

Erratians Royal right of Church go-
vernment can not untie the Kings con-
science if straiten'd. Nor is that

onellie it the Bishops pretend to.

D d 2

The

The Dr. Disciplin ~~the~~ King
from being excommunicate. 57

Excommunication ~~the~~ King 57

Ignorance no ground for the ~~the~~ 57

The Scottish Presbyters practice ~~the~~ 57

The incommunicable ~~the~~ 57

Impunity no good ground for excom-
munication. 57

The Kings pardon quitting ~~the~~ 57

Scottish Presbyters much too busy in
private families. 57

Is it not common, if such a grade
ordinance it is defined. 57

Church Festivals not ~~the~~ 57

Crucial toward ~~the~~ 57

Abbot's insolent speeches unto the
King. 57

The Assembly's judgment in his case. 57

Orator's discourse for ~~the~~ 57

The substance of it the ~~the~~ 57

The King why concerned to be cautious
in his grants to the Presbyterian
Scots. 57

The Bishops Office entirely authorized
in the Assembly at Glasgow 1610. 57

H.

The proceedings against D. Hamilton's
late engagement discus-
sed. 57

Mr. Henderson's speech of Bishops. 57

E. Hunley's case truly related. 57

I. ~~the~~ 57

James a greater Anti- Presbyterian
than Anti- Episcopalian. 57

The Presbyteries ~~the~~ 57

Presbyterian indulgence in cases of sedition
and rebellion. 57

Then monstrous ingratitude for the too
liberal graces of K. Ch. I. 57

The Kings concessions to the Irish more
justifiable than the others could be to
the Scottish Presbyterian demands. 57

The Pr Scots endeavour to impose their
Discipline upon England. 57

The Assembly at Westminster buying no
power to such use. 57

Many of the Presbyteries in Scotland
have very small & unstable judgements. 57

Justification Ecclesiastical floweth from
the Magistracy. 57

Sc. Presbyteries usurp Civil jurisdiction. 57

No power of jurisdiction in whom the
Reviewer misse interprets the Church. 57

Not in a company met together. 57

The election of a King nor original
he justifiable in any people. 57

K. Ch. I. not inclinable, though by com-
missioner promises prevail'd with to cast
himself upon the Presbyterian Scots
Ans. to Ep. Ded. 57

His writings not inclin'd by the Bi-
shops. The Reviewers commendation
of them unwarrantable. 57

K. Ch. II. hath expressed no inclination
to the Covenant. If any prayer for
dissolution of His Majesties house
hath been used by the Prelatical party,
it was a dangerous act of contumacy
and prudence. 57

His Majesty can not foretell, will not
tradition grant what his Royal Father
denied. 57

Sealed. 191
Scots Presbyterians never scrupulous as-
cribed any good imitations to K.
Ch. I. nor. 2. 197

More learning under Episcopacie
then Presbyterie. 150

The King supreme Legislatour. 193

The Bishops share in making lawes as
great as any one of the three Es-
tates. Ibid.

Our Liturgie why read: A parallel of it
with primitive formes first then with
the Breviary. 156

The Church of Scotland hath had a li-
turgie not onelie for helpe but prac-
tice. 160

The Presbyterians hypocritical use of
it. 161

M.

The Magistrates definitive judg-
ment in Synods owned by the
Reformed Divines both Præla-
tical and Presbyterian. 28

Se. Presbyterie will have Magistrates sub-
ject to the Kirke. 120

Presbyters why against clandestine mar-
riages. 166

Consent of Parents how to be required.
Ibid.

No obedience due to them command-
ing an unjust marriage. 168

The Bishops cautelous in giving license
for clandestine marriages. 170

Gods mercie in preserving Arch-Bishop
Maxwell falsified by the Reviewer. 1

The businesse about the Spanish Mer-
chants sophisticated. 80

Se. Presbyterians controllers in the Mi-
litia. 79

The power of it in the King. 186

Pr. Ministers rebellious meeting at
Mauchlin moore. 119

They exceed their commission. 122

Their power with the people dangerous
to the government. 122

Their rebellious proceeding in the per-
secution of Arch-Bishop Montgo-
merie and Arch-Bishop Adamson. 43

The murders & other prodigious imple-
ties acted by the Se. Presbyterians in
prosecution of their ends. 72

The scale of degrees whereby they as-
cended to the murder of K. Ch. I. 38

Which might have been foreseen by
their propositions, never repealed. 76

Murder may be pardoned by the King
who hath been petitioned in that case
by the Disciplinarians themselves. 66

N.

The Kings negative voyce justified
as well in Scotland as England. 77

What is the power of his affirmative. 78

The Se. Presbyters gave the occasion and
opportunitie for the Nobles to get
the Ecclesiastike revenue. The Episco-
pacie more then titular they kept up. 5
Presbyterie more oppressive to the No-
bilitie & Gentrie then Prælatie. 136

Noblemen why chosen Elders. 131

Where stick, how slighed by the Pres-
byters. 139

O.

SC. Presbyterians assure the abolition
of oconomical differences. 68

The Officers appointed by Christ in his
Church need not be restrained to the
number of five. Nor those taken to be
the same the Presbyterians would have
them. 106

The Officials Court a more competent
Iudicatorie then the Classcal Pres-
byterie. 131

No power of ordination in the Presby-
terie. 108, 142

No comfortable assurance but from A-
postolical succession & Episcopall or-
dination which Presbyterians want. 181

The Se. Presbyterians trial before ordi-
nation more formal then true the expe-
riemental of abilitie in the persons. 150

D d 3

The

The qualification different from that required by the Bishops. 152

The original of the pretended oath taken by the King, for security of the Synodical Discipline. 163

The Sc. Assemblies decrees to be ratified by Parliament. 24

As those of our Convocations. 32

Presbyterian makes Parliaments subject to Assemblies. 120

The Parliament of Scotland in no capacity to make demands after the murder of the King. 163

Presbyterie hath no claims to the Church patronies given by Episcopal founders and benefactors. 35

Their disputes with Princes about Church revenue. 61

The original right of patronage in Lay persons. 136

Birth Assemblies. 111

Provision under Episcopacie against the poverty of such as are ordained. 132

The Prelates still of the same mind they were about the rights and privileges of Bishops. 103

Reason of bidding prayer before sermon. 139

In the Cause same is no prayer for the dead. 160

Set formes of no use to beginners that pray by the spirit. 161

The gift of prayer in the *Pater Noster*. 161

Ibid.

Presbyterians divided about prayer. 162

The injuries by extempore prayer. *Ibi.*

Presbyteries when, and how, erected in Scotland Bishops to practise in them. 20

Christianitie at its first entrance into Scotland brought not Presbyterie with it. 22

Fallacie in the immediate division of religion into Presbyterian & Popish. 53

No authority of Scripture for the many practices of Scottish Presbyterie. 103

Little knowledge, labour, or conscience shewed in Presbyterian preaching. 154

Scottish Presbyterians better concerned of themselves then of any other Reformed Church to which yet they pretend a conformitie in their new model. 103

K. James's speech concerning Scottish Presbyterie. 30

How a King may, and when, exercise the office of a Priest. 105

Sc. Presbyteries procelle for Church reformation. 34

The same fault under a different formalitie not to be twice punished. 126

Ibid.

K. James's 55. Questions. 111

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Ibid.

Resistance against the person of the Magistrate can not be made in obedience to his office. 35

Reviewers willfullie misstakes the scope of the Bishops booke. 41

His barbarous implacable malice against the dead. 49

A riot under pretence of taking a Priest at Masse. 91

Abused by Knoxe with his confessed inuettell in many more. 92

The Pr. Scots must bring betesmarkes then their base wotes for revelations. 201

S.

Foaigne Presbyterians tolerate more libertie on their Sabbath then the Bishops on our Sunday. 50. 125

The hypocritical superstition of the Se. Presbyters in the sanctification of their Sabbath. 31

Offenders quitted to be admitted to the H. Sacrament without publike satisfaction in the Church. 126

False measures &c under colour of scandal not to be brought into the cognizance of the Church. 66

All civile causes are brought before the Presbyterie under the pretense of scandal. 170

The Pr. Scottish partie inconsiderable. 2

They gave better language to our Bishops hetherfore then of late. 8

Carefull Christians will finde little leisure on weeke dayes to heare many sermons. 157

Sermons not to exceed an houre. 158

Those that are Rhetorical may be as usefull as many meeble Textuall. 159

St. Claud Somais no Countenancer of the late Kirke proceedings Ans. to Ep. Dcd. 4. 111

The Se. Presbyterians coordinate two

Soveraignities in one State. 113

Two Scottish Kings at one time avouched by A Melvin. 114

Capt. James Stuart vindicated at large. 87

Superintendents equivalent to Bishops 23

Impetuous supplicantes from the Presbyterie. 26

Rebellion the subject of most. 165. 179

The Kings supremacie impaired by Presbyterie. 27. 195

Placed upon the People. 29

Scottish Presbyterie overthrowes the right of the Magistrates convocauing Synods. 10. 10

Synods where the Magistrate prohibited them. 14. 16

Receiuing appeales not the principal end of calling Synods. 112

Noblemen to have no suffrages in them but when sent thither by the King. 134

T.

The by-tennes of the Discipline. 3

The Texts of Scripture urged against Episcopacie, for Presbyterie, answered. 103. &c.

The Presbyterians reason at Ruthur. 33

At Striueling. 39

V.

Familie visitations commendable aswell in orthodox Priest as Presbyters. 175

The Reuiewer much in love with the uncleanlie metaphore of a vomit. 176

W.

According to the Word of God a more dubious and frivolous limitation in the Covenant them hetherfore in the oath for Episcopacie. 111

FINIS.